

A SHORT
HISTORY
OF
THE PHILIPPINES

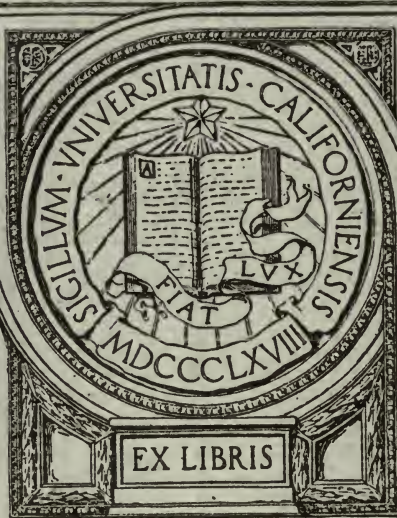
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THE LEGAZPI-URDANETA MONUMENT, MANILA.

A SHORT HISTORY OF THE PHILIPPINES

For Use in Elementary Schools

BY

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WITH ILLUSTRATIONS

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PREFACE.

This work is intended to furnish the material for an elementary course in Philippine history for Filipino students in the most advanced primary grade. Although written for children, the work will be found to present most of the leading events and principles of the history of the Philippines. The writer is in sympathy with Prof. Channing, of Harvard University, who says, "The study of the history of one's own country is a serious matter, and should be entered upon by the text book writer..... in a serious spirit, even to a greater extent than the study of language or of arithmetic." This statement would seem to be doubly true for Filipino children, whose country is passing through political, social and religious changes of the utmost historical significance. Most Filipino young people will read, probably, only one or two works on the history of the Philippines. It is therefore thought desirable that one of these be an attempt to set forth consecutively the main facts of that history, together with some explanation of their underlying forces.

The period to 1660 occupies nearly one half of the book. For two centuries after that date there is little in Philippine history that was not present, in principle, in the foundations laid by the Spanish conquerors. The chapters relating to this epoch (I-XIV) discuss the material topically rather than chronologically. It is believed that such themes as the galleon trade, Moro piracy, the "encomienda" system, and others, gain in clearness and interest by this method of treatment. The events related in the remaining chapters are given in the sequence of time.

Necessarily, in so short a work, there are many omissions. The principle which has governed in the selection of events has been the growth of the Filipinos towards civilization and self-government. For this reason the social condition of the Filipino peoples at the time of the Spanish conquest receives relatively full treatment, as furnishing data for the explanation of subsequent changes. An effort has been made to explain, in an elementary way, the origin and results of all the more important revolts against Spanish rule. Along with this is given some account of the agricultural and commercial development of the Islands. Thus the struggle to live and the strife for freedom are the two underlying themes of the book.

The author is fully sensible of the difficulty of writing in a field in which so little critical work has been done, and in which access to contemporaneous accounts is often impossible. Further, many of the questions with which Philippine history is concerned are darkened by bitter

controversies, religious and political, extending to the present day. It is quite possible, therefore, that errors of fact or of judgment have crept into these lessons. In a land jarred by the shock of many conflicting nationalities, where a new political structure is rearing itself from the ashes of the old, it cannot be expected that the past will have the same message for all. For these reasons the writer will consider it a favor if those who read these pages will point out to him any statements which they may consider erroneous.

It is not proposed to present here a complete list of the authorities upon which this book is based. In large measure it has been written from the original sources, including Pigafetta, Chirino, De Morga, Zúñiga, and many others. The author desires to express his special obligation to the *Historia General de Filipinas*, of Montero y Vidal, and to the documents reproduced in volumes I-X of "The Philippine Islands 1493-1898" Blair and Robertson. The former is the only history of the Philippines in Spanish covering the field from the earliest to modern times. From the invaluable collection of Blair and Robertson most of the quotations relating to the period 1493-1600 have been taken; in a few cases with a modification of the phraseology of the translation for the sake of simplicity of style.

The appearance of this work in its present form is due to the pressure of an immediate demand. It is expected that later a more complete edition will appear with a suitable equipment of maps and illustrations.

It is impossible to mention by name all of the many

friends to whom the author is indebted for suggestions and encouragement. Thanks are particularly due to Mr. Emerson Christie and Mr. H. Lawrence Noble, of the Philippine Bureau of Education, for valuable assistance in preparing the manuscript for the press.

THE AUTHOR.

Manila, June, 1904.

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IMPORTANT DATES IN PHILIPPINE HISTORY.

- A.D.**
- 1205. First mention of the Philippines in a book (Chinese).
 - 1493. Pope Alexander VI establishes first demarcation line.
 - 1498. Vasco da Gama reaches India via Cape of Good Hope.
 - 1511. Albuquerque conquers Malacca (Two boats from Luzon seen there).
 - 1518. Magellan signs contract with Charles I, of Spain.
 - 1519. August 10. Magellan's fleet sails from Spain.
 - 1520. November 1. Discovery of "Strait of Magellan".
 - 1521. March 16. Magellan discovers the Philippines (coast of Sámar). March 17 lands on Homonhon. Celebrates first mass March 31, island of Limasaua. Is slain at Mactan April 26.
 - 1522. September 6. "Victoria" arrives at San Lucar (first voyage around the world).
 - 1525. Loaisa's expedition sails from Spain for the Philippines.
 - 1527. Saavedra's expedition sails from Mexico for the Philippines, and in 1529 rescues 120 survivors of former expeditions.
 - 1529. Charles I sells to Portugal his claim to the Moluccas for 350,000 ducats. Demarcation line established 297 leagues east of the Moluccas.
 - 1538. The Portuguese governor of the Moluccas sends a friar to Mindanao. Many natives baptized.
 - 1542. November 1. Expedition of Villalobos sails from Navidad, Mexico.
 - 1543. July or August. Villalobos gives the name "Felipinas" to Leyte and some smaller islands.
 - 1555-1593. Philip II King of Spain.
 - 1564. November 21. Legazpi's expedition sails from Navidad, Mexico.

1565. February 13. Legazpi arrives at Cebú. He settles here April 27, and governs the Philippines till his death in 1572.
1568. October to December. A Portuguese fleet blockades Cebú, and demands departure of the Spaniards.
1570. May 8. De Goiti and Salcedo sail from the River of Panay for Manila.
1570. June 6. De Goiti and Salcedo capture Manila and take formal possession of Luzon. They immediately return to Panay.
1571. June 24. Legazpi organizes city council of Manila.
- 1571-1572. Juan de Salcedo explores and subdues Laguna, Camarines, and the coast of northern Luzon.
1572. August 20. Legazpi dies at Manila.
- 1572-1575. Guido de Lavezaris Governor.
1574. Limahong attacks Manila.
- 1575-1580. Francisco de Sande Governor.
1577. Franciscan friars arrive
1578. Figueroa attacks Mindanao and Joló.
- 1580-1583. Ronquillo de Peñalosa Governor.
1580. Philip II conquers Portugal. Union of Spain and Portugal till 1640.
1581. Domingo Salazar, first bishop of Manila, arrives; also the Jesuit friars.
- 1584-1590. Santiago de Vera Governor.
1584. Supreme Court established in the Philippines.
1587. Dominican friars arrive.
1588. Insurrection in Leyte.
1589. Reform decree enacted for Philippines by Philip II.
- 1590-1503. Gómez Pérez Das Mariñas Governor. Walls of Manila and Cavite, and Fort Santiago built.
- 1593-1596. Luis Pérez Das Mariñas Governor.
- 1595-1596. Antonio de Morga Judge and Lieutenant-governor.

- 1599. Large numbers of Moro pirates attack Cebú, Negros and Panay.
- 1600. De Morga defeats Dutch fleet in Manila Bay, December 14.
- 1602-1606. Bravo de Acuña Governor.
- 1603. Revolt of the Chinese in Manila.
- 1606. Acuña's expedition against the Moluccas. Tidor and Ternate captured.
- 1606. Recollect friars arrive.
- 1609-1616. Juan de Silva Governor.
- 1610. Dutch, under Wittert defeated in naval battle off Corregidor.
- 1616. Great expedition of Silva to Malacca. Death of Silva.
- 1617. Naval battle of Playa Honda. Ronquillo defeats Spielberg.
- 1618-1624. Alonso Fajardo Governor.
- 1619. Fernando Moraga persuades Philip III to keep the Philip-pines.
- 1621-1622. Revolts in Bohol and Leyte. Death of Bancao.
- 1624. Gerónimo de Silva defeats seven Dutch ships off Corregidor.
- 1626-1632. Juan Niño de Tabora Governor. He brought 600 soldiers and the "Virgin of Antipolo".
- 1627. Alcalde of Cebú captures town of Joló and many Moro boats.
- 1628. Large force of Spaniards and Filipinos attack Joló and are repulsed. Treaty with king of Mindanao.
- 1631. Stone bridge built across the River Pasig.
- 1634. Force of 15,000 Moro pirates ravages the Visayas and sacks capital of Tayabas.
- 1635-1644. Sebastián Hurtado de Corcuera Governor.
- 1635. Juan de Chaves with large force establishes fort at Zamboanga.
- 1638. Corcuera subdues Joló, establishing a mission and a garrison.
- 1639. Revolt of the Chinese breaks out in Calamba, lasting five months.
- 1641. Three volcanic outbursts in Aringay (Union prov.), Mindanao (Sanguil) and Joló.
- 1644-1653. Diego Fajardo Governor.
- 1645. Earthquake destroys hundreds of houses and persons in Manila.
- 1647. Dutch attack Cavite, then Abúcaý, but are driven off.

1649. Insurrection under Sumoroy in Samar.
- 1653-1663. Sabiniano Manrique de Lara Governor.
1660. Insurrection in Pampanga.
1662. Koxinga, Chinese pirate, threatens to invade Philippines from Formosa. Garrison withdrawn from Zamboanga.
- 1663-1668. Diego Salcedo Governor. Deposed by conspirators in 1668.
- 1678-1684. Juan de Vargas Governor. Felipe Pardo archbishop (1676-1683).
- 1690-1701. Fausto Cruzat y Góngora Governor.
1696. "Ordinances of Good Government".
1697. Bitter quarrel about friars' lands.
- 1717-1719. Fernando Manuel de Bustamente Governor
1718. Bustamente re-establishes garrison at Zamboanga.
1719. Assassination of Bustamente.
1726. Treaty with sultan of Joló.
1734. Concentration of villages and building of coast forts as protection against the Moros.
- 1739-1745. Gaspar de la Torre Governor.
- 1745-1750. Juan de Archederra Acting-governor.
1746. At request of Philip V ambassadors sent to Ali-Mudin.
1750. Revolt under Dagohoy in Bohol.
1754. Worst year of Moro piracy. Scores of towns attacked.
- 1754-1759. Pedro Manuel de Arandía Governor. Inaugurates many reforms.
1754. Terrible eruption of Taal Volcano.
- 1759-1761. Miguel Lino de Ezpeleta Acting-governor (first Philippine born governor).
- 1761-1762. Archbishop Manuel Rojo Acting-governor.
1762. Capture of Manila by the British.
- 1762-1764. Simon de Anda y Salazar Governor (in the provinces).
1764. March 31. Anda receives Manila from the British.
- 1762-1763. Insurrections in Pangasinan, Ilocos and Cagayan.

- 1765-1770. José de Raón Governor.
1766. The "Buen Consejo" arrives at Manila. Opening of direct commerce with Spain.
1768. Jesuits expelled from the Philippines by order of Charles III.
- 1770-1776. Simón de Anda y Salazar Governor.
- 1778-1787. José de Vasco y Vargas Governor. Silk culture introduced.
1781. "Sociedad Económica de Amigos del País" created.
1781. Government Tobacco Monopoly begun.
1785. Royal Philippine Company established by Charles III.
- 1793-1806. Rafael María de Aguilar Governor.
1800. Foreigners forbidden to settle in the Philippines.
- 1810-1813. Manuel González de Aguilar Governor.
1810. Spanish Cortes authorizes deputies from the Philippines.
Ventura de los Reyes elected first Philippine deputy to Cortes.
1811. First newspaper published in Manila.
1813. Constitution of 1812 proclaimed and sworn in the Philippines.
1814. Great eruption of Mayón Volcano.
1814. Constitution revoked. Revolt in Ilocos Norte.
1815. Royal decree suppressing galleons.
1815. Many Moro raids; 1000 Filipinos sold as slaves in Joló.
- 1816-1822. Mariano Fernández de Folgueras Acting-governor (second term).
1819. Province of Ilocos Norte established (decree of 1818).
1820. Cholera epidemic in Manila. Massacre of foreigners (French, English and American).
1823. Rebellion of Novales. Moro raids threaten extinction of Visayans.
- 1825-1830. Mariano Ricafort Governor.
1827. Expedition suppresses rebellion in Bohol begun by Dagohoy in 1750.

1829. Expedition against the Igorrotes. Battle at Trinidad, Benguet.
- 1830-1835. Pascual Enrile Governor. New maps and charts of the Philippines made, and the great north and south highways of Luzon built.
1837. End of Philippine representation in the Cortes.
- 1836-1841. Luis Lardizábal Governor.
1841. Insurrection under Apolinario de la Cruz.
- 1844-1849. Narciso Clavería Governor.
1845. Jan. I. Reformation of the calendar.
1846. Province of Abra created. First daily paper, "La Esperanza".
1848. First steamers in Philippines, "Elcano", "Magallanes" and "Reina Cristina".
- 1850-1853. Antonio de Urbistondo Governor. Province of La Union created 1851. Conquest of Joló. Treaty with the sultan.
1852. Opening of the "Banco Español-Filipino".
1858. Expedition to Cochin-China in alliance with the French. 1500 Tagalogs participate.
1859. Return of the Jesuits to the Philippines.
1863. Decree allowing foreigners to travel and trade in the provinces. June 3. Most destructive earthquake in history of Manila. December 20. Royal decree on education.
1864. Bilibid Prison completed; its architect was imprisoned in it.
1867. Sept. 26-7. Great flood in Abra River; 1800 persons drowned.
- 1869-1871. Carlos de la Torre Governor.
1869. New Constitution sworn in Manila. "Red ribbon reception".
- 1871-1872. Rafael de Izquierdo Governor.
1872. Insurrection of Cavite. Execution of Gómez, Burgos and Zamora.
1873. First telegraph lines built in Philippines.
- 1880-1883. Fernando Primo de Rivera Governor.
1881. Government Tobacco Monopoly abolished.
1882. Cholera epidemic. 30,000 deaths in Province of Manila.

- 1883. Forced labor tax reduced from forty days to fifteen. *Cédulas-personales* established to take place of tribute.
- 1886. Appointment of eighteen civil governors of provinces in place of *alcaldes-mayor*.
- 1886-1891. Valeriano Weyler Governor.
- 1891. Opening of railroad, Manila to Calumpit.
- 1892-1896. José Rizal exiled at Dapitan.
- 1893. Reforms in municipal councils.
- 1893-1896. Ramón Blanco Governor.
- 1896. Tagalog insurrection breaks out.
- 1896-1897. Marquis de Polavieja Governor.
- 1896. Dec. 30. Execution of José Rizal,
- 1897-1898. Primo de Rivera Governor (second term).
- 1897. Sept. 19. Agreement of Biac-na-bató.
- 1898. May 1. Destruction of Spanish fleet off Cavite by Dewey.
- 1898. August 13. Capture of Manila by the Americans.
- 1898. December 10. Treaty of Paris signed. Spain cedes Philippines to America.
- 1901. July 4. William H. Taft inaugurated Civil Governor of the Philippines.
- 1904. February 1. Luke E. Wright inaugurated Governor.



CHAPTER I.

THE FILIPINO RACES.

Resources of the Philippines.—Nature has made it easy to live in the Philippine Islands. There is plenty of rich land for all who are willing to cultivate it. There is no month when some fruit does not ripen. There is no season when one may not sow or reap some crop. Thousands of horses and cattle could feed on rich pastures that now lie unused. The seas and rivers of the Philippines are full of fish. There are few lands where food is more easily obtained.

Yet after all the centuries that have passed since men first lived in these Islands, their people are few and poor. Most of its rich soil the plough has never turned. The wealth of its forests and mines waits for a hand to gather it. In other lands, whose soil is stiff with frost half the year, the barns are filled with the harvest. In countries where men must hew their houses from the rocks and dig their fuel from the earth men have built fair cities. In the Philippines the towns are groups of frail huts, the prey of fire and storm.

The Study of History.—There are reasons why the lands of the Filipinos lie idle and the people struggle with

poverty. The study of history explains these reasons. It makes clear to the children of today the meaning of their country's past. It points out the path to be followed in the future. The history of the Philippines begins with the study of the first men who made this land their home.

The First Inhabitants.—The first people who lived in these Islands were the Negritos. These are the little black savages who now dwell in the mountains. Most of them are less than five feet tall. They have woolly hair, thick lips and broad noses. Clad in little or no clothing, they wander from place to place. A mat of grass thrown over a few poles makes them a house. They hunt deer and wild hogs, catch birds and fish, and raise mountain rice.

Most of the Negritos live in the mountains of Luzon, Negros and Panay. They do not love towns, churches or any of the ways of the Christian Filipinos. Once an archbishop of Manila reared a Negrito boy, and taught him to read. He was nearly ready to become a priest. One day he could not be found. He had fled to the rocks and woods of his babyhood to live with the birds and the beasts.

No one knows when or how the Negritos came here. The traditions of the Filipinos say that when the lowland tribes arrived the Negritos were the only dwellers in the Islands. At that time they lived on the plains. Because these Negritos refused to become friends of the new arrivals, they were driven to the mountains. When the wilderness is cleared away and the game gone from the

forests, the Negritos will become civilized or perish. Every race which lives beside a wiser and stronger race must learn to live wisely and well, or else it dies.

The First Malays.—While the little Negritos were still living in the valleys and plains a strange people came to their shores. They came sailing up from the south.

At first the Negritos fought the strangers. Then more of the boats and the brown men came till the timid blacks climbed into the mountains to hide and hunt.

The men from the south were Malays. They probably came from Sumatra, or the Malay Peninsula. These early comers were not much more civilized than the Negritos. Sometimes they married with these, and lived in peace. There are wild tribes in Mindoro and Paragua which are thought to be a mixture of Malays and Negritos.

There are many of these half savage peoples in the Philippines. They speak different dialects. They do not dress the same. Their customs are not all alike. Yet the wild tribes are more like each other than they are like the Christian tribes. So we think that they came here at about the same time, and we call them the First Malays.

The Igorrotes.—The First Malays did not all arrive at the same time. They were like the waves of the sea, alike, but coming one after the other. Among the strongest and most numerous of these tribes were the Igorrotes. Nearly all of these live today in the mountains of Northern Luzon. Most of them dwell in houses built of boards cut from the great pine trees. They cultivate their fields carefully, bringing the water in long canals from the mountains. The men are strong and well

shaped. They carry heavy loads on their backs all day over the mountains. They have many savage customs.

Head Hunting.—An old custom of the Igorrotes is to cut off the heads of their enemies. They do this not only in war but also at other times. When one of their number falls ill, or dies, they sometimes slay the first wayfarer from a strange town. They believe that the strength of the murdered person passes into the body of the sick. They think also that the death of the stranger pleases the spirit of their dead companion. This custom of the Igorrotes is dying out under the strong rule of America. In the old days it was very common among all the wild tribes. The people of the coast feared the savage mountaineers. They paid them rice every year, as a tribute, that they might not be attacked.

The Place of Woman.—Woman has a very low place among these wild tribes. She does most of the hard work in the fields. Her lot is sad and humble compared with that of woman among the Christian Filipinos. She is often sold in marriage for a few pesos. She lives like the cattle, and serves her husband like a slave.

The Cultured Malays.—After the First Malays had driven the Negritos from their homes, other Malay tribes came sailing up from the south, and drove the first conquerors from the homes they had made. These last tribes were more civilized than the ones who came before. They had better weapons and clothes. Some of them had a new and better religion. We therefore call these tribes the Cultured Malays. Today they are composed of



IGORROTE DANCE. SUYAC, LEPANTO-BONTOC.



seven Christian tribes, and the Moros. The Christians are the Visayans, Tagalogs, Ilocanos, Bicolis, Pampangans, Pangasinans and Cagayans. The Gaddanes, who live in the province of Isabela, also have recently become Christians.

The seven great Christian tribes have always been the enemies of the wild tribes. They are the peoples to whom most of the history of the Philippines relates. We shall learn from the pens of those who saw them four hundred years ago what they were like when the Spaniards first reached these Islands.

The Moros.—In Mindanao, Paragua, and the Joló Archipelago live many tribes of Filipinos whom the Spaniards called Moros. The religion of these natives is Mahometanism. The Mahometans whom the Spaniards knew in Europe were called by this name. So when Magellan found that some Filipinos had this same religion he called them Moros.

The Religion of Mahomet.—Mahomet lived in Arabia in the sixth century after the birth of Christ. He said there was but one God, and that he was the prophet of that God. Mecca was and is the holy city of Mahometanism. Some of the Moros go there to worship. Such a journey is called a pilgrimage. Mahomet wrote a book called the Koran. This is the Bible of the Moros.

About six hundred years ago the priests of Mahomet came to the Malay Peninsula. Next they taught their religion in the islands of Malaysia. About the fifteenth century they reached the Philippines. Many Filipinos accepted the new religion. When the Spaniards arrived

the Moros were teaching this religion in Mindoro and Luzon. Manila was ruled by Mahometan chiefs who had come from Borneo a few years before.

Character of the Moros.—The Moros were sea traders and pirates. They went from one island to another of the Philippines trading goods and slaves. They were the most warlike of the Filipinos. In their swift boats they visited the shores of the Visayan Islands and Luzon. They burned the towns, robbed and killed the inhabitants, and carried many into slavery. The Spaniards never could make Christians of them, or entirely conquer them.

Summary.—Such were the races that settled the Philippines. Four hundred years ago they numbered only about half a million persons. Their languages, religions and customs were learned in hundreds of different islands and coasts of the southern seas and the Continent of Asia. They were like flocks of wild birds of different colors and plumage, driven by the storm upon a strange shore. From Luzon to the north it is a long sail to new lands, but to the south one can see from island to island for hundreds of miles. Driven from home by war, by desire for adventure, by hope of gain, or by a chance wind, these races drifted for centuries to the Philippines. It is easy to see that they were not a nation, but the wandering fragments of many different tribes.

Questions and Topics.

1. Why is it easy to live in the Philippines?
2. Why are there sometimes famines in the Philippines?
3. Why is it hard to live in some countries?

4. What two things does Philippine History teach?
 5. Who are the Negritos?
 6. Describe the habits of the Negritos?
 7. What must happen to the Negritos in the future?
 8. Who drove the Negritos from their homes?
 9. What is the largest tribe of the First Malays?
 10. Where and how do the Igorrotes live?
 11. Why did the wild tribes hunt heads?
 12. Place of Woman among the wild tribes.
 13. Name the tribes of cultured Malays.
 14. Two differences between the First Malays and the Cultured Malays.
 15. Why are some Filipinos called Moros?
 16. Name the holy city and holy book of the Mahometans.
 17. What is the chief teaching of Mahomet?
 18. How did the Moros live?
 19. Two things the Spaniards could not do with the Moros.
 20. Why were the ancient Filipinos not a nation?
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CHAPTER II.

LAWS AND CUSTOMS OF THE ANCIENT FILIPINOS.

Village Government.—Among the ancient Filipinos the village was the unit of government. There was no king over all the people. There was not even a chief for each tribe. Each little town was a kingdom in itself. The population was divided into many hostile groups. Each village chose its own ruler. We shall see why this kept the Filipinos from becoming numerous and rich.

Life in Ancient Times.—The people of these little villages did not respect or obey any other chief than their own headman. Men were born, lived and died in the same village without ever visiting the people who lived on the other side of the hill. Sometimes they could not understand the language of members of their own tribe a few miles distant. This is so today among some mountain tribes. There were no roads, and travelling was dangerous. When men went to the fields to plant or reap they carried the bow and spear with them. Thus they grew up in ignorance of the great world. They cared nothing for the sorrows or joys of any but their own townspeople. They married their near relatives, and so became weak in body and mind.

War and Robbery.—The Filipinos of these times were constantly at war. Robbery and murder were common.

It was not thought wrong to attack a neighboring village and steal and kill. If a person was killed by some one from another village, his friends and townspeople attacked that village. For these reasons the population was kept from increasing fast. In time of famine or pestilence one town would not assist another. Commerce was difficult when each man feared his neighbor. In a such a state of society no people could become great or happy.

The Headmen.—There were three classes of society: the headmen, the freemen and the slaves.

The headman obtained his position because he was the best fighter, or the richest man, or because his father was headman. Every one must obey the headman. He was paid a tribute of rice from all except his relatives and the most powerful of the freemen. It was his duty to act as judge in disputes between the members of his village. A council of old men advised him. They decided what punishment must be given to evildoers. The headman also led his people to war.

In later days these headmen were called *cabezas de barangay*. Barangay formerly meant a boat. Now it means the group of people that live in a small village. Perhaps the people that came in the same boat settled in one village with their captain as headman.

The Freemen.—The freemen, called among the Tagalogs *timauas* or *maharlika*, were subject to the headman, but were not slaves. Usually they did not pay tribute, but the headman could ask their help in time of need, such as house building, or harvest. They could have their own land and houses, and possess slaves.

Slaves.—Slaves were of two classes. The first, called by the Tagalogs *aliping namamahay*, were only partly slaves. They usually planted land which their master rented to them, and did not live in his house. These people owed debts of service to their masters. They had to work without pay at seed time, harvest, house or boat building, in fact whenever their owners called on them. If they had children, these children became slaves.

The second class of slaves, called *siguigiliri*, lived in their master's house and served him without pay. These persons were absolute slaves. Their master could kill them for any offence.

Yet slaves were not treated so harshly among the Filipinos as in some countries. Sometimes they did so little work that their masters found it hard to get food for them. Favorite slaves were treated like members of the family.

Causes of Enslavement.—Slaves were made such by birth, captivity, adoption, on account of debt, as a punishment, and for other reasons.

Captivity was the chief of these causes. When a hostile village was captured, those who were not killed in battle were offered in sacrifice to the gods, held for a ransom, or enslaved. Children and the aged were usually sacrificed or held for ransom. The young and strong were kept as slaves. Members of the same tribe enslaved each other in these village wars.

Many fell into slavery through debt. So small a debt as five pesos caused enslavement for life. Children sold themselves into slavery to pay the debts of their parents.

Evil as this practice was, it shows us how faithful the Filipinos were in guarding the honor of their parents.

A very small offence against a headman or freeman was punished by enslavement. For passing under the house of a headman, crossing his fields, breaking a tool or dish, letting dust fall on him when he passed under a house, people were made slaves for life. When a man committed a great crime, his relatives were also enslaved. All these practices made the hearts of the people very hard and cruel.

Semi-Slavery.—An only child, one of whose parents was free, the other a slave, became a half slave. Such a slave must work for his master every other month. When there was more than one child, the first was free if his father was free, the second became a slave, and so on. If the number of children was uneven, the last became a half slave. A child who was born free of such parents sometimes had his own parent as slave.

The Slave Traffic.—Slaves were the measure of a man's wealth. A rich man was a man who had many slaves. Some chiefs had hundreds of slaves. They were an article of merchandise. Men hunted them as they did wild beasts, then sold them as they would cattle.

The principal slave market was at Butuan, Mindanao. Slaves were brought there from Borneo and the Spice Islands, to be sold for old dust, wax and honey. In 1573 a slave was sold for as little as fifty reals at Manila. The trading boats from Luzon came to Butuan and bought slaves. The Moros sold their captured slaves at this place.

Sometimes boat loads of slaves were brought to Manila to be sold. They came from the Malay Peninsula, and even from China and Japan. Many times the Filipino slaveholders married their slaves. For this reason the blood of many races flows in the veins of the Filipinos.

Crimes and Their Punishment.—Killing newly born babes was very common, especially among the Visayans. It was not punished by law because it was thought the parent had the right to kill his child. People did not then clearly understand that the State has rights in the child as well as its parents.

Slander was considered a great crime, especially against the rich, old people and women. Lying, gluttony, and drunkenness were not thought to be bad faults.

Kinds of Punishment.—Crimes were punished by fines, enslavement or death. There were no prisons, as now, where men were shut up and made to work. If the punishment was the loss of liberty, the criminal became the slave of the person he had wronged or of the headman. Theft and robbery were usually punished by enslavement; in serious cases by death.

Discovery of a Thief.—When it was desired to find out who had stolen something, the suspected thief was given a piece of cloth or a large leaf. If he returned the stolen object wrapped in this covering he was pardoned. If the object was not returned, the suspected persons were put under water and the one who came to the surface first was considered guilty. There were other tests like these. The different tribes had different customs.

Dress and Ornaments.—Legazpi said, in 1565, of

the people of Cibabao, one of the Visayas, "These people wear clothes but they go barefooted. Their dress is made of cotton, or of a kind of grass like raw silk.....The people wear gold earrings, bracelets and necklets. Wherever we went we found a great show of these things."

The natives of Luzon wore a blue or black spotted jacket. The head, legs and feet were bare. A narrow strip of cloth was bound about the head. The chiefs wore a red jacket. Necklaces of gold, heavy gold bracelets, set with precious stones, and anklets made of strings of agates were worn by the rich.

Tattooing.—The Visayans and the inhabitants of Albay and Camarines practiced tattooing, that is, they marked pictures in their skin with blue ink. Frequently they blackened their teeth. Often they made holes in them and filled these holes with gold. Slaves were not allowed to tattoo themselves.

Weapons.—Legazpi said: "The weapons generally used in the Filipinas are swords and daggers; lances with iron points, one and one half palms in length; and a few bows and arrows. Whenever the natives leave their houses, even if it is only to go to the house of a neighbor, they carry these weapons; for they are always watchful and distrustful of one another." Besides the weapons mentioned by Legazpi, the blow gun and throwing-sticks were used. Among the Tagalogs and Moros a few fire arms and small cannon were in use at the arrival of the Spaniards. Legazpi says the natives obtained these from the Chinese,

For defensive weapons the Filipinos used thick cover-

ings of cotton, reaching to the feet, corselets of wood or buffalo hide, long wooden shields and leather helmets.

Commerce.—The Filipinos of the sixteenth century traded mainly with Borneo, Japan and China. From Nagasaki, in Japan, came silks, cotton, and iron utensils. No money was in use, but gold dust was often used in exchange for goods. The natives carried little scales to weigh out this gold.

Legazpi in a letter to Philip II said: "Further north than our settlement are some large islands called Luzon and Vindoro where the Chinese and Japanese come every year to trade. They bring silks, woolens, bells, porcelains, perfumes, iron, tin, colored cotton cloths, and other small wares. In return they take away gold and wax. The people of these two islands are Moros, and having bought what the Chinese and Japanese bring, they trade these same goods throughout this archipelago of islands."

Writing.—The principal Filipino tribes had written alphabets, but no books. They wrote from the top of the page to the bottom in columns, and from the right to the left side of the page. There were seventeen letters in their alphabet. It is said that many of the people knew how to write. Their records were very simple. They kept accounts of the number of their animals, and of other business matters.

The natives used a sharp point of iron or wood with which they wrote on banana leaves or bamboo joints. With such frail paper, and houses which burned so easily, it is not strange that no old Filipino books have been

preserved. The Moros have old family records that tell the names of their ancestors for a few generations past.

Education and Civilization.—From a study of the languages of the Filipinos we may believe that they came from a people that long ago lived in central Asia. This ancient people had a better civilization than their Malay descendants who came to these Islands. The simple natives whom the Spaniards found here knew nothing of their past but a few traditions which were passed from parent to child by speech. In their wanderings from island to island they had forgotten the past. They had not been here long enough to build up a good civilization. They were pioneers, fighting battles with many enemies. Without books, roads, temples, or fine houses; cursed with war and slavery; they were not what we now call a civilized people. But if the early Filipinos were far behind China, Japan India and Europe, they have since shown themselves willing to learn. The ancestors of all the great nations of today were once ignorant savages. It is no more disgrace for a people to be young than it is for a child to be young. The Filipinos need not be ashamed that their ancestors four hundred years ago were not highly civilized. The real glory of any people is not in its past, but in the use it makes of the present.

Amusements.—The amusements of the ancient Filipinos were few and simple. They were fond of music, singing and dancing. Their instruments were very simple, and their dances such as those of the wild tribes today. They were fond of feasting and of wine. Cock-fighting was seen in Paragua by Magellan's expedi-

tion. Some of their amusements were such as we would not think right today.

Marriage Customs.—Marriages were arranged as the parents wished. The children were promised in marriage at an early age; sometimes before they were born. This custom still exists among the wild tribes.

Marriage was not a matter of love, but of purchase. The bridegroom paid the parents of the bride a price in slaves, jewelry, furniture, land or whatever else he had. The mother of the bride received a part of this, called by the Tagalogs *bigaysusu*. The other part was to pay the expenses of the wedding celebration, and to provide for the rearing of a family. This was called the *bigaycaya*.

The bridegroom was also required to work for the parents of the bride during several years after marriage. He must assist them at seed time and harvest, and on other occasions. Many laws were made by the Spaniards to stop this practice, but it lasted long after they came. The Filipinos of that day wanted their children to be girls because of the goods and labor for which they could sell them.

The Marriage Ceremony.—The ceremony of marriage was begun by killing a pig. This was done by a priestess. She then blessed the bridal couple. Old women fed them from the same plate. After this followed a great feast. At this feast they ate and drank for many hours.

In return for the payment he made and the labor he gave for his wife the man made the woman work like a slave.

Conclusion.—The ancient Filipino knew how to govern a village, but not a tribe or a nation. The Christian Filipinos of today were not savages four hundred years ago. Many of their laws were just and wise. They had learned the first lesson of government, but only the first. No people can become great who depend upon the labor of slaves. The great nations of the world have become great because their citizens built their fortunes by their own industry and intelligence. They did not despise labor. In Mindanao and Joló the Moros lived by piracy and slavery throughout the period of Spanish rule. But their country has not become fruitful and rich like Luzon and the Visayas where slavery was stopped. The ancient Filipino was not in the path of progress four hundred years ago. The Igorrote, left almost alone in his mountains by the Spaniard, is very little different from what he was centuries ago. The ancient civilization of the Tagalog and the Visayan was not much different from that of the Moro and Igorrote now. Had no people come from Europe or Asia with new light for the Philippines, the Islands would be far less prosperous and happy than they now are.

Religion.—To understand the Filipino forefathers we must not only know about their wars and laws, their dress and commerce. The most important fact about any people is its religion. The religion of a people tells us what they value most, and how well they can think. So we shall next study the ancient religion of the Filipinos.

Question and Topics.

1. What kind of rulers did the Filipinos have?
 2. What was a barangay?
 3. Why was there little travelling?
 4. Why did not the population increase fast?
 5. Name the three classes of Society.
 6. In what parts of the Philippines may these three classes still be found?
 7. Why was village government bad for commerce?
 8. Name three ways in which a man could become chief.
 9. What were the duties of the headman?
 10. How were slaves obtained?
 11. From what countries were slaves brought?
 12. Where was the principal slave market?
 13. What was done with the people of a captured village?
 14. In what way did Filipino children protect the honor of their parents?
 15. What effect did slavery have on the Filipinos?
 16. Describe a common crime among the ancient Visayans.
 17. Why was slander considered a great crime against the aged?
 18. What may we learn from the ornaments used?
 19. Is tattooing practiced in the Philippines now?
 20. How were Chinese goods distributed through the Philippines?
 21. Why did the ancient Filipinos not have a better civilization?
 22. What is the foundation of the progress of the great nations?
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CHAPTER III.

**THE RELIGION OF THE ANCIENT
FILIPINOS.**

Religious Chants.—The Filipinos of the sixteenth century had no sacred book like the Bible or the Koran. The parents told the story of the gods to their children. Many of their songs were religious chants. These songs told of the birth, relationships and great deeds of their gods. They sang these chants while rowing boats, at feasts, funerals, and while working in the fields.

There were no regular forms of prayer used by all alike. They had no regular day and hour for worship. There was not in all the Islands a church or temple. Sometimes they built huts where some one of their many gods was worshipped. Usually they prayed under the open sky.

The Great God.—The Filipinos believed that there was one great God over many lesser gods. This great God was called *Bathala* by the Tagalogs, *Labon* by the Visayans, and *Kabunian* by the Ilocanos and the Igorotes. Some writers say that the rainbow was thought to be the home of this god. It was considered a sin to point at the rainbow. Most of the Filipinos did not know who or where this great god was. Some thought that those who were killed by lightning or the sword travelled to *Bathala* by the path of the rainbow.

The Worship of Anitos.—Most of the prayers of the Filipinos were offered to the lesser gods. They believed that when anyone died his soul entered into some object, such as a tree, rock or river. Certain birds and other animals, especially the alligator, were thought to be the home of the departed spirit. These spirits of their dead ancestors were called *anitos*, or *nonos*, by the Tagalogs, *diuata* by the Visayans, and by other names.

Household Gods.—The anitos of a family were often represented by little idols made of wood or metal to show the dead parent in his new form. Thus they would set the tooth of an alligator in gold, and crown it with a head of gold. This showed that the anito was living in the body of an alligator. These family anitos were their household gods. The ancient Filipinos were not true idolators, like the Negroes of Africa who worship sticks and stones. The Filipino religion was the dying memory of a better faith that the Malays had before they reached these Islands.

Nature Spirits.—The anitos of the trees, the rocks and the fields were not represented by idols. Many of these were not the spirits of ancestors, but nature spirits. There was nothing which might not be worshipped as an anito. Useful objects, such as salt, rice, gold, silver, anything in fact that interested the ancient Filipino, might seem to him the home or sign of a god.

Wherever the Filipino turned, the gods were with him. Nine hundred gods and superstitious beliefs of the early Filipinos have been counted.

Prayers.—Though the Filipinos had no true religion

they were full of fears and hopes about the unseen gods. They asked the help of the anitos in various undertakings. From the anito they sought freedom from famine, sickness and other evils. Before doing the following acts they asked permission of the anitos, clasping their hands and bowing while they prayed: picking a fruit or a flower, passing by or cutting down a big tree, crossing a gully, river or plowed field.

Good and Bad Anitos.—Some anitos were believed to be good and friendly; others evil. Most of the Filipinos did not think that the anitos protected them because they were good men and women, but because they gave the anitos offerings of food and human sacrifices. The tribes on the coast thought that the evil anitos were the spirits of their Negrito enemies, and the good anitos the spirits of their Malay ancestors who drove the Negritos to the mountains.

Heaven.—The ancient Filipinos believed in a life after death. Some thought that at death the soul crossed a river or lake in a boat rowed by an aged ferryman. Then the soul dwelt in flowery fields, eating, drinking and idling till it returned to earth. It was believed that the brave, the just and the good entered heaven and the bad a place of punishment.

In some islands it was thought that no woman could enter heaven who had not had a husband or lover. When women died their hands were painted black to make sure of their passage across the river of death.

The Soul.—They fancied that the soul was easily separated from the body and lost during sleep, or while

one was walking in the woods. If a man became insane, it was believed that his soul had strayed. Friends took the insane person to the place where his reason had left him. There cries were made to the soul calling it back to the body.

Priests and Priestesses.—More women acted as ministers of religion than men. They were usually old, and said that they were led by the anitos. These old women directed the ceremonies at marriages and funerals. They tried to cure the sick. At the religious feasts they offered the prayers over the sacrifices. Some of them gained wealth, but they were not beloved by the people. There were about twelve kinds of priests and priestesses among the Tagalogs. The most important was called the *sonat*. Only people of importance could be *sonat*. They claimed the power to forgive sins, or to condemn people. They could also appoint other priests. The poor usually could not get their services.

Conclusion.—Thus there were many priests speaking for many gods. They were not like the priests of the Christian religion, who believe and teach the same things. The ancient Filipino priests were like the headmen, divided against themselves. Anyone who could persuade the ignorant that he had the favor of some strong anito could become a priest. Just as there was no one government for all islands, so there was no united body of priests. The priests were like an army without leaders. This is one reason why Mahometanism and Christianity made such easy and rapid progress in the Philippines.

Questions and Topics.

1. How were the religious ideas of the ancient Filipinos preserved ?
 2. Why do you think they had no churches ?
 3. In what objects did they think their ancestors lived ?
 4. Difference between an ancestral spirit and a nature spirit.
 5. Why did they offer food to the anitos ?
 6. What does their idea of heaven show about their idea of happiness ?
 7. How were priests appointed ?
 8. Was the ancient religion a source of joy and peace ?
 9. Why did they give up the old religion so quickly ?
 10. Do many Filipinos still believe in anitos ?
 11. Have you ever seen a religious feast of a wild tribe ?
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CHAPTER IV.

THE DISCOVERY OF THE PHILIPPINES.

European Trade with the East.—Before the year 1500 the people of Europe brought goods from the East across Asia by caravans. The silks, spices, gems and other luxuries of India and China were carried on the backs of camels to the Black and the Mediterranean seas. There they were put in ships and sent to Venice and Genoa. This was a long, dangerous and expensive route. In the fifteenth century the Turks captured Constantinople. They were the enemies of the Christians of Europe, and they would no longer allow this traffic between the east and the west. So it was now necessary to find another route to the east. The search for this route led to the discovery of the Philippines.

A Sea Route from Europe to India.—The Portuguese were the best sailors in those days. Under the protection of the brave and wise "Prince Henry the Navigator", they made voyage after voyage down the west coast of Africa. At that time people thought that the ocean toward the south grew hotter and hotter till the water boiled. It was a great surprise to them to find that south of the equator the water began to grow cooler. Finally Vasco da Gama reached India by sea in 1498. Albuquerque conquered Malacca in 1511. He saw there two large boats from Luzon, but he did not know where that



CRATER OF TAAL VOLCANO.

island was. The next year the Portuguese discovered the Moluccas, or Spice Islands. From these islands came the pepper, cinnamon, cloves and other spices so much liked in Europe.

Ferdinand Magellan.—Magellan was a Portuguese nobleman and naval officer. He was a brave, ambitious sailor. Serrano, one of the captains who discovered the Spice Islands, wrote to his friend, Magellan, an account of them.

Magellan believed that he could find a western sea route to these Islands. The lands which Columbus had discovered a few years before were thought to be a part of Asia. Magellan thought that the newly discovered Spice Islands lay in the sea a short distance west of Mexico. He told his plan to the king of Portugal, but the king would not give him ships for this voyage.

The Demarcation Lines.—After the discoveries of Columbus, the Spanish and the Portuguese quarrelled about the possession of the new lands. So in 1493 Pope Alexander VI drew a line through the Atlantic Ocean from north to south, one hundred leagues west of the Azores Islands. New lands west of this line were to belong to Spain; those to the east of it to Portugal. The next year the kings of Spain and Portugal moved this line to a point three hundred and seventy leagues west of the Cape Verde Islands. The Spice Islands had been discovered by sailing east, but Magellan thought that they were nearer by a western route. If so, they would be on the western side of the demarcation line, and belong to Spain.

Magellan and Charles I.—Refused aid by his own

king, Magellan went to Spain. He told King Charles I that the rich islands which the Portuguese had discovered lay within the part of the world set aside for Spanish discovery. He offered to find a western route to these islands, and to conquer and settle them for Spain.

King Charles gave Magellan a fleet of five small ships for this voyage of discovery and conquest. The largest of them was only one hundred and thirty two tons in size. That is about half as large as one of the little coast guard steamers. Several fleets like Magellan's could be put in one of the big steamships that come to Manila from America. The king gave Magellan the right to make discoveries for Spain in the South Sea for ten years. No one else could do this. Magellan was to have a share of the profits from trading with the natives. He was to become governor of the new lands. It took much patience and skill to make this contract with the king; for Magellan had many enemies.

Magellan Sails.—The fleet sailed from Spain, August 10, 1519. There were two hundred and thirty five men. The ships were filled with everything necessary for a long voyage over unknown seas. The names of these famous ships were: *Victoria*, *La Trinidad*, *Concepcion*, *San Antonio* and *Santiago*.

Stopping a few days at the Canary Islands, they reached Brazil in December. The sailors became discouraged as they sailed for months toward the south in search of a passage. At the mouth of the broad Rio de la Plata they thought they had found the desired opening to the west. Again disappointed, a mutiny broke out.

Magellan was obliged to punish several men with death. One of his captains and a priest he abandoned on the desert coast of Patagonia.

Wreck and Desertion.—In April, 1520, the fleet stopped for the southern winter at Port St. Julian, south of the Rio de la Plata. The *Santiago*, which had gone ahead, was now wrecked. This misfortune greatly disheartened all. Still Magellan sailed on. November 1, 1520, he entered the strait which now bears his name. He himself called it "Strait of all Saints." The *San Antonio* sailed ahead of the other ships to explore the strait. When she was out of sight of Magellan, her captain turned his ship toward Spain, and deserted his comrades.

The Pacific.—After a month's anxious battling with the currents and winds, Magellan entered the greatest of oceans. He called it the "Pacific" because of its quiet waters. No one then knew how broad it was. Had they known they might not have dared to cross it. Their voyage across the Pacific, of three months and twenty days, was one of terrible suffering. Nineteen men died. They boiled their food in the salt sea-water. They ate rats and gnawed leather. In this long journey they passed two desolate, rocky islands, which in their grief they called "The Unfortunates".

Discovery of the Philippines.—March sixth, 1521, they sighted some small islands. Many boats sailed to meet them from the shore. So they called these islands the "Isles of Sails." The natives were such thieves that they also called the islands the *Ladrones*.

Refreshed by the fruits and vegetables which they obtained here, they sailed westward till March 16. On this day they saw a lofty island called *Zamal* (Sámar). This was probably near Cape Guiguan. The next day they landed on the island of Homonhon, then called *Humunú*. Here they built two huts for the sick, whom Magellan tended with his own hands. A canoe with nine natives visited them here. These were the first Filipinos the Spaniards saw.

After a few days the Spaniards sailed to the island of Limasaua where they traded and feasted with two Moro chiefs from Mindanao. They helped the natives harvest their rice, exchanged presents with them, and treated them as friends.

First Mass in the Philippines.—On the last day of March, 1521, they celebrated on the island of Limasaua the first mass said in the Philippines. Here Magellan erected a cross. He named the islands the *Archipiélago de San Lázaro*. For many years, however they were called the “Western Islands.”

Magellan at Cebú.—From Limasaua Magellan sailed to Cebú, taking with him one of the chiefs and several other natives. The chief of Cebú was Rajá Humabon. With him Magellan made a blood compact after the custom of those times. Each drank blood taken from the veins of the other and mixed with his own blood. Several days were used in making a treaty of peace. At first the chief of Cebú wished to make Magellan pay tribute. Magellan refused to do this. He told Humabon that he would destroy his towns if he did not submit to

the Spaniards. The chief had heard of the Portuguese, who had taken the Spice Islands, and knew how terrible the weapons of the Spaniards were. So he yielded.

Magellan landed many goods for trade with the natives. He told his men not to let the Cebuans know how much the Spaniards valued gold; for the natives were willing to give a great price for the trifles like mirrors and bells which the Spaniards sold.

Baptism of the Cebuans.—The Spaniards at once taught Humabon the Catholic faith. The chief and 800 of his subjects were baptized in one day. An early writer says that within eight days all the people of Cebú and the nearby islands were baptized. All of the towns on Cebú now submitted to Magellan, who promised to help them fight their enemies.

Death of Magellan.—The chief of the island of Mactan, just east of Cebú, was the sworn enemy of Humabon. He refused to accept the rule of the white conquerors. Magellan with six^{ty} soldiers in armor sailed over to Mactan in the night. At daylight he was attacked by hundreds of natives. Twenty boat loads of Cebuans went with Magellan, but he would not let them assist him; for he wished to show them how well the Spaniards could fight. His pride cost him his life. He was soon wounded in the leg with an arrow, and then in the face and arm with a lance. Then his left leg was cut with a bolo and he fell. Eight other Spaniards were killed. Only fifteen of the natives fell.

So perished the bravest sailor of his day. A monument marks the spot in Mactan where he was killed. If he

had been a man of the tact and prudence of Legazpi, Spanish rule in the Philippines would have begun forty years sooner than it did.

Massacre of Spaniards at Cebú.—The fame of the Spaniards was destroyed by this defeat. The Cebuans no longer thought it impossible to resist them. A former slave of Magellan told Humabon that if he did not kill the Spaniards they would make slaves of him and his people. The chief, therefore, invited the Spaniards to a banquet. He forgot the blood compact, his baptism, and the fact that Magellan died fighting the enemies of Cebú. While the Spaniards were enjoying the feast twenty three of them were suddenly massacred. Juan Serrano escaped to the beach. He called to his companions in the ships and begged them to rescue him. They refused to offer a ransom for him, and sailed away. We cannot admire the treachery of the natives or the heartlessness of the Spaniards.

Elcano Sails Around the Globe.—Carbalho burned the *Concepcion*, which was unfit for the sea, and used the nails to repair the remaining ships. Then he sailed for the Spice Islands, touching at Paragua, Mindanao, Borneo and Tidor, the last being one of the Spice Islands. Here a trading post was established. The *Trinidad* tried to return to Mexico, but was obliged to come back. At Ternate she fell into the hands of the Portugese.

The *Victoria*, in command of Juan Sebastian de Elcano, sailed on around the world to Spain, by way of the Cape of Good Hope. She was the first ship to encircle the globe. Her voyage was the most daring and

interesting ever made. The vast Pacific had been crossed, a strait found connecting it with the Atlantic, and a new archipelago discovered. All Europe now knew that the world was round. This was the greatest discovery, perhaps, that man ever made.

Arrival of the "Victoria".—It was the sixth of September, 1522, when the *Victoria* arrived at San Lucar. She brought a cargo of sandal wood, spices and gold dust. Bareheaded and ragged, the eighteen men who still remained walked to the church and gave thanks for their safe return. It was more than forty years after this before the Spaniards really settled in the Philippines.

Demarcation Line of 1529.—Loaisa and Saavedra followed Magellan to the Philippines within a few years. Both of their expeditions were failures. The value of the Philippines was not yet understood. They produced few spices. The Moluccas were considered much more valuable. Portuguese and Spanish both claimed the islands Magellan had discovered. To end the quarrel, Charles I, in 1529, gave up his claim to the Philippines to the king of Portugal for 350,000 ducats. Really Spain had no right to the Philippines, because they were on the eastern half of the globe, in Portuguese territory. A new line was now established 297 leagues east of the Moluccas. This left the Philippines on the Portuguese side of the line. Still Spain continued her attempts to conquer them. Thus she sold what she did not own, and took by force what she had already sold.

Expedition of Villalobos.—This leader left Mexico in 1542. King Charles sent him "For the discovery,

conquest and colonization of the islands and provinces of the southern sea towards the west". Villalobos partly explored Mindanao. After struggling with hunger and hostile natives for two years he gave up the attempt to make a settlement in the Philippines, dying at Amboina, in the Spice Islands.

It was Villalobos who gave the name "*Felipinas*" to Leyte and some smaller islands in 1543. This was in honor of Prince Felipe, son of Charles I, who later, as Philip II, sent Legazpi to the Philippines.

The Portuguese in the Philippines.—The Portuguese had sent a missionary to Mindanao in 1538. He baptized several chiefs with their subjects. The Portuguese did not try to make permanent settlements in the Philippines. They sailed among the islands, trading and making slaves. In Bohol at one time they killed 500 persons, and made slaves of 600. They used to tell the Filipinos that they were Spaniards so that the natives, remembering their cruelty, might learn to hate the Spaniards.

Questions and Topics.

1. Describe the old trade routes from Europe to the East.
2. Who were the greatest sailors of the fifteenth century?
3. How did Magellan learn of the Spice Islands?
4. What were the purpose and plan of Magellan's expedition?
5. Find the position of the different demarcation lines on the map, and on the globe.
6. Who gave the kings of Portugal and Spain the right to divide the world between them?

7. What was Magellan to gain from the discoveries?
8. Why was Magellan's the greatest of voyages?
9. Date and place of the first mass in the Philippines?
10. What do you think of the character of Magellan?
11. Why were the Philippines not valued at first?
12. Is a massacre just in warfare?
13. Why did Villalobos fail to settle in the Philippines?
14. What was the greatest result of Magellan's voyage?
15. Write a short sketch of the life of Magellan.

CHAPTER V.

THE CONQUEST OF THE PHILIPPINES.

The King's Command.—Philip II, in whose honor the Philippines had been named, came to his throne in 1555. He desired to conquer the Islands which bore his name. Nearly forty years had passed since the discovery by Magellan. Still there was no Spanish settlement in the Philippines. So in 1559 Philip wrote to the viceroy of Mexico and commanded him to send ships "for the discovery of the western islands towards the Malucos such as the Phelipinas and others which lie within our demarcation and are said likewise to contain spice." The viceroy replied: "It is impossible to go to the Filipinas Islands without breaking the treaty, because the latter are no less within the treaty than the Malucos." He meant that Philip would break the promise his father Charles I made to the king of Portugal in 1529, if he should send ships to the Philippines.

Andrés de Urdaneta.—This famous Augustinian friar was chosen by Philip as the spiritual leader and chief navigator of the expedition of Legazpi. Urdaneta was born in 1498. He was formerly an army captain. He was with Loaisa's expedition, and spent ten years in and near the Spice Islands. In 1552 he became an Augustinian friar in the city of Mexico. He was a brave soldier,

the greatest geographer of his time, and a worthy priest. Urdaneta was a friend and relative of Legazpi.

In reply to the king's request that he go with the new expedition Urdaneta said that the Philippines were not on Spain's side of the demarcation line of 1529. He wrote: "Therefore it would not be right for your majesty to order the said vessels to the Filipina Island without showing some lawful or pious reason therefor."

In spite of the opinions of the viceroy and Urdaneta, Philip determined to send the expedition.

Legazpi.—Miguel Lopez de Legazpi was chosen commander of the fleet. He was born in 1502 in Spain. He came to Mexico when a young man, and became secretary of the council of the city of Mexico. He was at this time a wealthy landowner. He spent much of his own money in the preparation of this expedition. Legazpi was a wise, just and generous man. He deserves the fame he has gained in history.

Plan of the Supreme Court.—It was the wish of Urdaneta that the expedition sail to the great island of New Guinea. He thought they should visit the Philippines only to rescue the abandoned Spaniards. The viceroy of Mexico was of the same opinion. Before the ships sailed the viceroy died. Then the Supreme Court of Mexico changed this plan. They pretended not to believe that the Philippines were in Portuguese territory. They "determined to order the general to sail straightway in search of the Filipinas Islands."

The Voyage of Legazpi.—Legazpi's fleet sailed from Navidad, Mexico, Nov. 21, 1564. There were five ships

and 380 men. Four Augustinian friars accompanied Urdaneta. At first the fleet sailed toward New Guinea, as Urdaneta wished. When five days from port the course of the ships was changed to the direction of the Philippines. Legazpi did this because sealed letters which he carried from the Supreme Court ordered this change. He said: "The religious in the fleet were very sorry at this, saying that they had been deceived; and had they known while yet ashore that such a route was to be sailed, they would not have gone with the expedition, for the reasons that Fray Andrés de Urdaneta had given in Mexico."

Arrival in the Philippines.—Legazpi reached Cebú Feb. 13, 1565. He did not land at this time, as the natives were unfriendly, and brought him little food. For two months he sent boat expeditions from island to island to get provisions, and find the best place to settle. Negros, Panay, Leyte and Mindanao were visited. The Spaniards had several sea fights with Moros. In Butuan they traded with Luzon boats for gold and wax. Finally it was decided, against Urdaneta's wish, to settle in Cebú. This brave and just friar was so sure it was wrong to do this that he would not even talk about the plan.

The Settlement of Cebú.—April 27 the fleet appeared before Cebú. The natives were hostile; so Legazpi landed soldiers to capture the town. The Cebuans fled. One hundred houses were burned either by a shot from the vessels, or because the Cebuans set fire to them.

May 8 the fort was begun, and Legazpi took formal possession of the town in the name of Spain. He called

it San Miguel. A palisade of stakes was built, enclosing a triangular village. A church was erected. Tupas, the chief of Cebú, was much alarmed when reminded of the death of Magellan. He was promised forgiveness if he kept the peace.

The Holy Child of Cebú.—Pigafetta, of Magellan's expedition, had given an image of the child Jesus to a native of Cebú forty four years before this time. This image was found by Legazpi's men. A writer who was with Legazpi says: "There was found a marvellous thing, namely, a child Jesus like those of Flanders, in its little pine cradle and its little loose shirt, such as come from those parts, and a little velvet hat, like those of Flanders, and all so well preserved that only the little cross, which is generally on the globe that he holds in his hands, was missing." Legazpi ordered this image to be placed in the first church that was built and called the church *Nombre de Jesús*. This image was the *Santo Niño de Cebú*. It may still be seen in Cebú.

Legazpi's Treatment of the Cebuans.—Legazpi treated the natives kindly and justly. He was not so rash a man as Magellan, and he expected to live all his life in the Philippines; so he was very patient. The natives were not allowed to bring weapons into San Miguel. They were required to sell their goods at a fair price. Legazpi made his men pay for everything they took from the natives. Gradually he won the friendship of many villages. Martin de Goiti, his *maestre de campo*, spent most of his time sailing about looking for food. Sometimes the soldiers had to eat rats.

Legazpi's men drank too much wine. He had to hang several to suppress a mutiny. He also forbade them to open the graves of the natives and steal the gold jewels and ornaments which they buried with their dead. In all things he tried to deal justly.

Religious Customs of the Cebuans.—A writer who was with Legazpi said of the Cebuans. "They worship their ancestors as gods. When they are ill or have any other necessity they go to their graves with great weeping and prayer to beg their ancestors for health, protection and aid. They make certain alms and prayers there. And in the same manner they call upon the Devil, and they say that they cause him to appear in a hollow reed, and that there he talks with their priestesses. Their priests are as a general rule women who make this prayer and talk with the Devil, and then give his answer to the people, telling them what offerings of birds and other things they must make. When any chief dies, they kill some of his slaves; a greater or less number according to his rank and wealth. They are all buried in coffins made out of two boards, and they bury with them their finest clothes, porcelain ware and gold jewels. Some are buried in the ground, and others of the chief men are placed in lofty houses."

Legazpi and the Portuguese.—During the last three months of 1568 a Portuguese fleet blockaded Cebú. The Admiral demanded that the Spaniards leave the islands which he said belonged to Portugal. Legazpi refused to do this. The Portuguese then fired on the Spanish forts, but killed no one. They burned seven native villages

outside of the city of Cebú. They told the Cebuans that the Spaniards were "thieves on a plundering expedition." The Spaniards suffered much from lack of food, so when the Portuguese left, Legazpi moved his capital to Panay where food was more abundant.

Legazpi "Adelantado."—In June, 1569, Juan de la Isla arrived at Cebú from Cadiz with three ships. He brought a letter from King Philip for Legazpi ordering him to take possession of the Philippines for Spain. Legazpi was made governor of all the Philippines with the title of "Adelantado." He immediately went to Cebú and organized a city government. He appointed Guido de Lavezaris governor and gave lands to the Spaniards who settled there. He named the town the "City of the Holy Name of God".

Expedition to Luzon.—The Spaniards now had few guns and little ammunition. One third of their men were without arms. They sent cannon to Mexico as ballast for ships because there was no powder for them. The natives of Panay often refused to plant their fields, hoping thus to starve out the Spaniards. Four years of tribute paying and the new religion had not taught them to love their masters. Boats had often come with stories of the richer island of Luzon to the north. So Legazpi now determined to send an expedition to explore it.

On the 8th of May, 1570, one hundred and twenty Spaniards and fifteen prahus of Visayans left the River of Panay for Luzon. Martin de Goiti commanded.

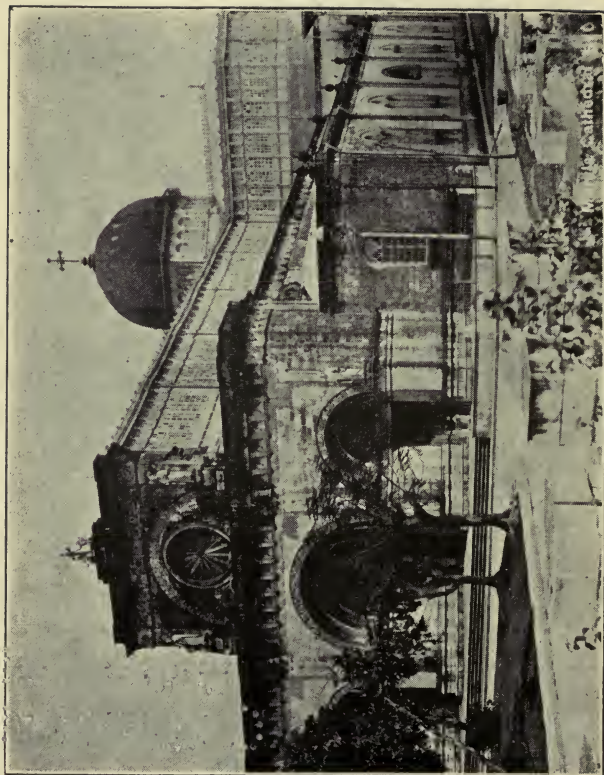
Juan de Salcedo.—With De Goiti went Juan de Salcedo. Salcedo was a grandson, of Legazpi. He was

born in Mexico in 1549. He reached Cebú in 1567, at eighteen years of age. He was a brave and noble young man. Already he had fought successfully the pirates of Mindoro, who had been killing and burning along the coasts of Panay.

On the way to Manila Salcedo went up the Pansípit River to Bombón Lake. Here he was wounded in the leg by a poisoned arrow in a fight with the Moros. He rejoined De Goiti and they sailed into Manila Bay. They were delighted at the rich, well cultivated fields along its shores. Anchoring at Cavite, they sent a messenger to Rajá Soliman, the chief of Manila.

The Capture of Manila.—After three days, during which there was great anxiety in Manila, Soliman sent an ambassador who said that the king of Manila “wished to be the friend of the Spaniards, and that he would be pleased to have them settle in his country as they had done in Cebú and Panay.” He did not really want the Spaniards to come to Manila, but he did not dare to refuse them.

At ten in the morning they entered the Pasig River. The town was defended by a palisade of stakes, and small cannon were at the gates. Hundreds of warriors waited at the water's edge. De Goiti landed, and first met Lacondola the chief of Tondo, uncle of Soliman. De Goiti and the two chiefs pledged their faith to each other in a blood compact. A few days later the natives fired upon the Spanish boats without warning. It is said that Soliman fired the first cannon-shot with his own hand. The Spaniards landed at once and captured the fort.



THE CATHEDRAL, MANILA.

They burned the town, killing one hundred natives and capturing eighty. They found the clay and wax mould for a cannon over five metres long. The inhabitants fled up the Pasig in boats, and left Manila deserted. De Goiti fearing that the winds would become contrary returned at once to Panay. The Battle of Manila and the formal taking possession of Luzon occurred June 6, 1570.

Legazpi Founds Manila.—When De Goiti and Salcedo returned to Panay they found the Spaniards suffering from hunger. There was little rice. For several years there had been swarms of locusts. Fray Diego de Herrera, the first Philippine provincial of the Augustinians, now preached daily, urging Legazpi to leave Panay, and move his seat of government to Luzon. So all the Spanish soldiers were gathered from the different islands where they had settled, and the winter was spent in busy preparations for the conquest of Luzon.

The day after Easter, 1571, Legazpi with twenty seven boats and 280 men sailed for Luzon. When the people of Manila saw another Spanish fleet coming they burned the town, which had been rebuilt since the year before. Then they crossed the river to Tondo, and sent back the chief Alcandora to make terms with Legazpi. The *Adelantado* promised forgiveness and friendship. The next day Soliman and Lacondola met Legazpi and promised to be subjects of the King of Spain.

June 3, 1571, Legazpi gave the title "Distinguished and ever loyal city" to Manila. June 24, he appointed the officials of the new city. The Filipinos called the town "Maynila." This means in Tagalog, "There is

nilad." The *nilad* is a small tree bearing white flowers, that grew abundantly about Manila.

The Building of the City.—On the site of the old native village, which now lay in dust and ashes, Legazpi at once laid out the streets of Manila nearly as we find them today. He placed these streets so that one side should always be in the shade. The old log fort at the mouth of the river was rebuilt. Next he built a palace for himself, a church and convent for the Augustinians, and one hundred and fifty houses for the citizens of Manila. All these were built of wood. The natives seeing the strong, handsome houses of the Spaniards replaced their burned homes with better ones.

Death of Legazpi.—Worn out by the hardships and anxieties of his life the great *Adelantado* passed away, August 20, 1572. He died in debt because he had spent all his money in the king's service, and in helping needy soldiers. His fame is without stain. Of all the monuments in the Philippines none is more deserved than that to Legazpi and his friend, the wise and good Urdaneta.

Conquest of Luzon by Salcedo.—Soon after Legazpi founded Manila he sent Salcedo to subdue Cainta and Taytay in Laguna. They had refused to pay tribute. After a fierce battle Salcedo captured these towns. Then he continued around the south shore of the lake going as far south as the gold mines of Paracali, in Camarines.

Returning to Manila, his love of adventure led him to make another expedition, at his own expense. With forty-five men he sailed up the west coast of Luzon, around the north end of the island, and then down the

east coast to the island of Polillo. From here he returned to Manila by land across Laguna. This journey took a year. He arrived at Manila a few weeks after the death of Legazpi.

On this trip of conquest Salcedo landed at every important town. He told the natives that they must accept Philip II for their king and pay tribute. If they resisted him he fought. Generally he persuaded them by kindness. He went up the Cagayan River with thirteen men, but was obliged to return quickly. The people of Vigan received him kindly. Later he was given charge of this district.

Salcedo in Southern Luzon.—The following year (1573) he took a larger expedition by sea to Camarines and the island of Catanduanes. He was very successful in making friends with the people. He did more than any other man to subject Luzon to the Spaniards. Yet there were many who were unwilling to submit to Spanish rule. The mountain tribes were never fully conquered.

Questions and Topics.

1. Why did Philip II send Legazpi to the Philippines?
2. Why did Urdaneta not want to go to the Philippines?
3. Describe the character of Legazpi.
4. What change did the Supreme Court make in the plan of Legazpi's voyage?
5. Show on the map Legazpi's route.
6. What different names has the city of Cebú had?
7. Tell the story of the Holy Child of Cebú.
8. How did Legazpi win the friendship of the Cebuans?

9. Why did the Cebuans bury clothes and jewels with their dead ?
 10. Draw a map showing Salcedo's journeys.
 11. What does "Maynila" mean ?
 12. Why did the Spaniards not come to Luzon sooner ?
 13. Why was the conquest of Luzon so easy ?
 14. Write a short sketch of the life of Salcedo.
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CHAPTER VI.

THE ENCOMENDEROS AND
THE FRIARS.

Poverty of the Victors.—When the Spaniards decided to settle permanently in the Philippines, they had to find some way for so many officials and soldiers to live. At times the soldiers were without pay for years. King Philip had hoped that his men would find much gold and spices in the Philippines. One fifth of this was for himself. But Legazpi had been able to send the king only a few tons of cinnamon, some wax, and a few gold ornaments. The soldiers had become so desperate that they sometimes robbed the natives.

The Encomiendas and Encomenderos.—Therefore when Legazpi founded the city of Cebú in 1570 he divided the Cebuans among the Spanish citizens. Each of these groups of natives must support a Spaniard. He thought this better than to let the soldiers steal from the natives. Each of these groups was called an *encomienda*, or *repartimiento*. There were usually from 300 to 1000 natives in an *encomienda*.

The Spaniard who ruled them was called an *encomendero*. It was his duty to care for the natives under his control. He must keep order, see that the laws were obeyed, and protect the people from their enemies. It was also his duty to support a priest for the religious

instruction of the natives, and to build churches. His support came entirely from the natives, who were taxed for his benefit.

The Tribute.—Every male Filipino between the ages of sixteen and sixty was compelled to pay an annual tax, or tribute, to the encomendero. When Legazpi settled in Manila he fixed the amount of this tribute at two *fanegas* of rice and a piece of colored cloth two *varas* long and one wide. Instead of this, the native could pay his tax with six silver reals. In other parts of the Islands the tribute was four *varas* of cloth, seventy *gantas* of rice and one hen. In Ilocos the tribute was often collected in gold-dust. The natives washed this out of the sands of the rivers, or got it by trading with the Igorrotes.

In the early days of the encomiendas all this tax belonged to the encomendero. If his encomienda was small or the tax hard to collect, he sometimes found it difficult to live. In other encomiendas the encomenderos became rich. The tribute was increased to ten reals in 1590. In addition the tribute payer gave one real for the support of the church and one real for the support of the government of his town. A single man paid one half the tax that a married man paid.

Evils of the Encomienda System.—This tax seems small, but it was difficult for the Filipinos of that day to pay it. They were not used to laying up goods for the future. Their custom was to get just enough food to live upon from day to day. They could not see why they should work for the white strangers. So their hearts were bitter towards the encomenderos.

Unjust Taxes.—Many of the encomenderos tried to get rich as quickly as possible. Few of them cared for the good of the natives. Once a year they went through their encomiendas with soldiers, collecting the tribute. The rest of the time they usually left the natives to themselves. There were a few just and kindly men, like Juan de Salcedo, who were loved by the natives they ruled. Many of the encomenderos, however, made the Filipinos pay a tax not only for themselves but also for each of their children, and even for their slaves. Many natives did not marry, on account of the burden of the tribute. Others killed their children to avoid the tax on them. Some burned their houses and fled to the mountains when the tax collector came.

Often the tax collectors deceived the natives. The collector of Bagami, in Leyte, used a steelyard that required double the proper weight to weigh the tribute of wax. At times, instead of collecting the tax when rice or wax was plentiful and cheap, the encomendero waited till these articles were dear so he could sell them at a high price.

The First Revolts.—The first insurrections against Spanish rule were caused by the hardships of the tribute which the encomenderos forced from the natives. In 1589 there were revolts in the Cagayan valley and in Ilocos Norte, in which tax collectors were killed.

The Protest of Rada.—Father Rada, the provincial of the Augustinians, wrote to governor Lavezaris in 1574 to say that he and other friars thought it wrong to ask so much tribute of the natives. He said: "Most of the

owners of *encomiendas* have stocks in which they keep as prisoners the chiefs or freemen who do not supply the amount of tribute from their slaves when they themselves cannot obtain it from the latter." He said that the reason the friars consented to the *encomienda* system was, "To avoid greater injuries and robberies which are done without any remedy when there are no *encomiendas*."

Answer of Lavezaris.—The governor answered this protest by saying that the natives who did not pay the tax were too lazy to work, or that they spent their time in drunkenness and feasting. He also said that the increase of trade which the Spaniards brought had made the *encomiendas* a benefit to the natives. Above all, he said, the *encomiendas* were necessary because without them the soldiers would rob the natives. This shows us why one Filipino gave as his reason for not wishing to become a Christian the fact that there were Spanish soldiers in heaven.

King Philip Forbids Encomiendas.—In 1574 Philip wrote to governor Lavezaris: "As for what you ask concerning *encomiendas* of Indians—namely that you have them because you were discoverers of these islands—such a thing has appeared to me unsuitable." Governor De Sande in 1576 ordered the *encomenderos* to "hold those *encomiendas* as the royal property, make collections and have the natives instructed in the teachings of our holy Catholic faith." By this decree the natives only changed masters. The *encomenderos* later persuaded the king to make no change.

Oppression of the Encomenderos.—The Council

of Manila wrote to King Philip II in 1586 about the encomenderos. They said: "When gold is plentiful and reals are scarce they ask for reals; when the latter are plentiful and there is a scarcity of gold they ask for gold. When crops are plentiful they ask for money, but when not they ask for produce such as rice—even all that the Indians have. Thus where the tribute is eight reals, some collect fifteen and others twenty, twenty-five, thirty and more. Through this the Indians endure so great oppression and distress that on this account several provinces have revolted, and others will not pay except by force and with much disturbance."

It was the duty of the encomenderos to see that their natives had religious instruction. Yet some of them let the people of their encomiendas live for twenty years without priests.

Progress of Religion.—By 1586 over two hundred and fifty thousand Filipinos had become Christians. The friars had established monasteries in forty different places. Yet there were in this same year one hundred encomiendas. So it can be seen that there were many who did not have religious teachers. The Council wrote to King Philip: "Many who are already baptized are yet without instruction or ministers. Many others pacified and yet to be baptized are daily asking for baptism. There are an infinite number of others to be pacified who have no knowledge of God."

The Encomiendas in 1591.—By 1591 there were 267 encomiendas of Filipinos. Thirty one of these were for the king. The remaining ones were to support officers

and favorites of the king or the governor. The entire Cagayan valley was divided among the soldiers who had conquered it.

The encomenderos made the *cabezas de barangay* collect the tribute for them when possible. In return for this service the cabezas and their families were free from the tribute.

The Pope Forbids Slavery.—Many of the encomenderos had slaves. Early in the conquest when the Spaniards were in Cebú they used as slaves Negritos who had been captured in battle. Shortly after Legazpi took Manila, Martin de Goiti captured several hundred natives in Butas, near Manila. These captives were made slaves of the Spanish soldiers. The Spaniards bought slaves whom the Portuguese brought from India. They also allowed the Filipinos to keep their old slaves, but not to make captives.

When the Pope heard of these things he forbade the Spaniards in the Philippines to have Filipinos as slaves. They were still allowed to have Negro and Kaffir slaves. It was Pope Gregory XIV who commanded this in 1591. He said: "We order all persons dwelling in those Islands to set wholly free, without any craft or deceit, whatever Indian slaves or serfs they may have; nor for the future shall they in any manner contrary to the edict of the said king Philip take or keep captives or slaves." This order was very poorly obeyed.

The Arrival of the Friars.—The Augustinians were the first friars who came to the Philippines. They had charge of the missions in Cebú, Manila, and in the districts

now known as Pampanga, Pangasinan, Bulacan and Ilocos.

The Franciscans came next, in 1577. They labored in Laguna and southern Luzon. The Jesuits arrived in 1581, and were given charge of the central and southern islands. Then came the Dominicans, 1587, to whom a part of Pangasinan and Cagayan were given. The Recollects were the last of the great orders to arrive, in 1606. A few friars of other orders came in later times, but these four are the chief religious orders that have worked in the Philippines.

Character of the Early Friars.—The friars who came to the Philippines with the conquerors were not rich and powerful like those of today. They did not then have great *haciendas* and fine houses. Some of them begged their food from the Filipinos. The Franciscans did not, like the others, receive money from the taxes the government raised. They lived with the natives, who supported them by gifts.

These first missionaries were brave, self-sacrificing men. They labored patiently and lovingly with the poor, ignorant, warring natives. They studied the native dialects diligently so that they could understand the people and preach to them. Often after three to six months study of Tagalog or Visayan they were able to write and speak these tongues. One young Jesuit learned to read, write and talk Tagalog in seventy-four days.

What the Friars Taught.—Besides the Catholic religion the friars of those days taught the Filipinos many things that are necessary to civilization. They showed

them how to make brick, to burn lime from shells and coral rock, to build houses of stone, to make roads, and to do many other things.

At times the convents were turned into workshops to teach various handicrafts, like carpentry. The friars took great interest in agriculture. They preached sermons on the best ways of planting. They brought new garden seeds from Mexico and Spain.

One of the hardest and most useful of their tasks was to get the people to move into towns from their little villages in the woods and mountains. In these larger villages they were safer. They could hear the gospel. They could see how other people lived. Their children could learn more, and have a better chance in life.

The First Spanish Schools.—The friars did what they could to teach the natives to read and write. They changed the old Filipino alphabet, putting in its place the Roman alphabet that the nations of the west nearly all use. They wrote books for the Filipinos in the native dialects. These books were almost all about religion, but they opened a new world to people who had never seen a book. Juan de Placencia established many primary schools in Laguna before 1590. These schools were not like the schools of today. Very little besides religion was taught in them, but they were a good beginning.

That the friars were good and earnest men, liked by the natives, is shown also by the rapid acceptance of Christianity by the Filipinos.

Reasons for the Rapid Conversion of the Filipinos.—By 1585 half of the inhabitants had been

baptized. Among the reasons for this rapid change of faith were these :

(1) The ancient religion of the Filipinos was one of fear. They did not love their gods. Their religion was not one of thought, but of foolish dreams. They thought the God of the Christians must be better than their own because they saw the Christians were wiser and stronger than they. People are very slow to give up a religion in which they believe. We can see from the readiness of the Filipinos to accept a new religion that they had little love for their old religion.

(2) The Filipinos had no books of religion, or churches to abandon, They liked the wonderful buildings and beautiful clothing of the friars, the decorations of the altar, and the images of the saints.

(3) They did not have a society of priests who worked together to keep out the new religion. There was no union among their priests. Most of them were old women who gained their living by deceiving the natives. Their medicines did not heal diseases so well as the medicines the new teachers brought.

(4) It did not cost so much to become a Christian as to worship the old gods. The friar would make long journeys over the mountains to visit the sick and the dying, yet, in those days, not ask for money. He was not afraid of the demons that the natives thought were in the trees and rocks. They no longer had to pay to have these spirits driven away from their houses.

Summary.—The friar and the encomendero were the two classes from whom the Filipinos got their first ideas

of the Spaniards. They endured the rule of the former, and cheerfully accepted the religion of the latter. They still had their headmen, only these had become tax collectors for the encomenderos. There was less war among themselves and less slavery. The tribute was disliked, but taxes are necessary for any people who wish to rise above barbarism. Their commerce was increasing, and they were learning better ways of cultivating the soil. Yet they were far from satisfied.

Questions and Topics.

1. What did Legazpi send the king ?
2. In what condition were his soldiers ?
3. When and where were encomiendas first established in the Philippines ?
4. Name four duties of the encomendero.
5. What were some benefits of the encomienda system ?
6. In what three ways was the tribute spent ?
7. Name three abuses of the tribute.
8. What was the cause of the first revolts ?
9. Why did the friars consent to the encomienda system ?
10. What change did the king make in encomiendas ?
11. Name two cases when Spaniards enslaved Filipinos.
12. When and by whom was slavery forbidden ?
13. Describe the division of encomiendas in 1591.
14. Name the four religious orders, and the dates of their arrival.
15. Difference between the Franciscans and other orders ?
16. Four things besides religion which the friars taught ?
17. Name three advantages of living in towns.
18. What sort of schools did the friars establish ?

19. Explain the rapid spread of Christianity.
 20. Why were the Filipinos not satisfied with their rulers?
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CHAPTER VII.

THE REPULSE OF LIMAHONG.

Lavezaris Governor—1572-1575.—Guido de Lavezaris had been the treasurer of Legazpi's expedition, and later the governor of Cebú. He followed Legazpi as governor of the Philippines. His time was mainly spent in settling quarrels about encomiendas. He gave encomiendas in places that had never been conquered, or even seen by the Spaniards. Lavezaris was not a strong governor. He was easily flattered and influenced by those about him.

Distress of the Spaniards.—The Spanish colony was now in great distress. Many were sick. Food was scarce. The Filipinos were suspicious and hostile. They paid the tribute very reluctantly. Meantime Lavezaris took large encomiendas for himself. Finally Manila was attacked by an enemy who nearly destroyed the Spaniards, and showed the Filipinos that they might have worse masters than their new rulers. This enemy was the famous Limahong.

Limahong.—Limahong was a Chinese pirate. He had defeated the fleets of the Chinese emperor, and burned cities on the coast of China. Thousands of soldiers and many ships were his. At length he was driven away by the rulers of China. With a fleet of sixty ships and three thousand soldiers and sailors, besides workmen and women, he sailed in search of new lands.

Near the coast of Ilocos he captured a boat, and killed its crew of Spaniards and Filipinos. An officer of Salcedo's saw the fight from the shore. He hastened to Vigan and told Salcedo. The young captain sent three natives in a *virey* to tell the people of Manila of the coming of the pirate. This party was nearly captured by Limahong. It reached Manila too late to warn the Spaniards. Salcedo with fifty men set out for Manila in boats as soon as Limahong sailed south.

The First Attack.—The pirate ships reached Mariveles November 29, 1574. The same night Limahong sent his Japanese captain, Sioco, with about seven hundred men to take Manila. They landed near Parañaque, and marched toward the city about ten o'clock the next morning. No one expected them, or knew who they were. The *maestre de campo*, De Goiti, was ill in bed. Some natives ran to his house and told him that the King of Borneo was coming to attack Manila. De Goiti did not believe this. His wife looked from the window and saw the Chinese coming along the beach. She was a brave woman and called out to them in Spanish that they were dogs and would all be killed. This saved Manila, because the Chinese now stopped to attack De Goiti's house. The old Marshal fought till he was wounded and most of his followers were killed. Then he leaped from the window because his house was in flames. The Chinese killed him, and robbed and wounded his wife. This delay gave the unprepared Spanish soldiers time to get ready for the attack on the fort.

The Chinese Soldiers.—De Sande describes the appearance of the Chinese soldiers thus: "There were seven hundred men, among whom were a few arquebusiers and many pikemen, besides men armed with battleaxes. They were clad in corselets, which are coats lined with exceedingly thick cotton. They had durable bamboo hats which served as helmets. They carried cutlasses and several daggers in their belts; and all were barefoot. One out of every ten men carried a banner fastened to his shoulders and reaching two palms above his head. There were other and larger banners also."

Repulse of the Chinese.—Then the little force of forty Spanish soldiers came out of the wooden fort that stood near where Fort Santiago now stands. They killed eighty of the Chinese, losing fourteen of their own men. Sioco retreated to Cavite, where Limahong had now moved with his fleet. This was St. Andrew's day, November 30, 1574. Manila had no great stone wall then. The fort was small, without a moat, and surrounded by a palisade of stakes.

The city was filled with terror. Every one was obliged to work day and night on the fortifications. These they made by constructing a breastwork of boards, boxes, and barrels filled with sand. This breastwork crossed behind the city from the Pasig to the Bay.

The Second Attack.—The next day Limahong prepared for a second attack. He was too slow. On the evening of that day Juan de Salcedo sailed into Manila Bay, with six boats and fifty men, to the rescue of Manila. All were overjoyed to see him. At daybreak

the next morning Limahong's fleet sailed from Cavite to Manila, and began to fire its cannon. Then the pirates landed near the city and attacked it in three columns, of about five hundred men each. Those on the sea-shore forced their way into the fort. About eighty of them were killed within its walls. Then the Chinese were driven to their ships. They had burned the Augustinian church and killed only half a dozen Spaniards.

Revolt of the Filipinos.—The Filipinos were glad to see the Chinese attack the Spaniards. They did not stop to think that the Chinese might prove to be worse masters than the Spaniards. On the day of the second attack they gathered in thousands before Manila in their *bancas*, ready to avenge themselves on the Spaniards if the Chinese should win. The Moros around Manila captured and robbed the friars who were outside of the city. They killed goats in the churches to show their contempt for the new religion. Several Spaniards and their slaves were slain. But when the Moros saw that the Spaniards were victorious they set the captured friars free, and asked pardon for revolting. Several of their chiefs were executed as a punishment.

Limahong in Pangasinan.—Limahong now sailed to the mouth of the Agno River, in Pangasinan. He built a town, and conquered the surrounding country. What he did shows how foolish it was for the Filipinos to support him against the Spaniards. He seized several headmen and kept them as hostages. He compelled the natives to bring him food for his army. He robbed them of their wealth and treated them badly.

Salcedo Expels Limahong.—Juan de Salcedo was now appointed *maestre de campo*. The Spaniards were called together from all over the Islands to repel the Chinese. In March, 1575, Salcedo set out for Pangasinan with a large fleet. He led two hundred and fifty Spaniards and twenty-five hundred natives, mostly Visayans. At the mouth of the Agno he was fortunate enough to surprise and burn the Chinese fleet.

Instead of attacking the fort of the Chinese, Salcedo besieged it for four months. The Chinese built thirty boats during this time, and escaped the fourth of August. Thus the Filipinos were freed from the tyranny of a people who would have treated them cruelly.

Questions and Topics.

1. What positions did Lavezaris hold?
 2. How did he spend his time?
 3. What was the condition of the Spaniards in the time of Lavezaris?
 4. Why did the Chinese have banners fastened to their shoulders?
 5. What were the fortifications of Manila in 1574?
 6. Describe the conduct of the Filipinos when Limahong arrived.
 7. Why did Salcedo besiege the fort instead of assaulting it?
 8. How would Chinese government have differed from Spanish?
 9. Write a story of the attack by Limahong.
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CHAPTER VIII.

DREAMS OF CONQUEST.

De Sande Governor—1575-1580.—De Sande was a judge of the Supreme Court of Mexico. From the time of Legazpi the Philippines were ruled from Mexico as a colony, till that country separated from Spain in 1819. From Mexico came most of the governors, soldiers and officials of the Philippines. There many of the laws for these Islands were made, and by its Supreme Court most important matters were settled.

De Sande made every one obey the law, but the country was so poor that he could not keep criminals in prison long because their labor was needed to obtain food. In his time the first horses were sent to the Philippines, from China. They were thirteen in number, brought as presents and to sell. It was difficult for De Sande to get servants because they were afraid of the horses. De Sande had many slaves, and lived in greater luxury than Legazpi and Lavezaris.

De Sande Rebuilds Manila.—De Sande was a very ambitious man. He wished to excel the governors who had ruled before him. He wrote to king Philip: "When your Majesty was pleased to order me to come here, the path was not discovered by which they brought me over the sea, and the land was neither subdued nor peopled." He found Manila nearly burned to the ground, and with-

out a church. He at once rebuilt the church, started two ship-building yards, and surrounded the city with a palisade and rampart of wood and earth.

Ambitions of De Sande.—De Sande was very anxious to conquer the great kingdom of China. He begged king Philip to allow him to do this, but the king refused. He told De Sande to be friendly with the Chinese, and to give all his strength to ruling the Philippines well.

Disappointed in this plan, De Sande thought of another field of glory. He learned that the king of Borneo had robbed and kept as slaves Filipino merchants who had come to his country. He also heard that the Borneans were sending Mahometan missionaries to Cebú, Mindoro, and elsewhere in the Philippines. The year before they had prepared a large fleet to attack the Philippines. De Sande therefore wrote a letter to the king of Borneo, demanding that he release all Filipino captives, and restore all the things he had taken from them. He said the king must not send any more Mahometan missionaries to the Philippines, but must allow Catholic missionaries to come to Borneo.


Conquest of Brunei.—In 1578 De Sande went with a fleet of forty ships, several hundred Spaniards, and about fifteen hundred Filipino soldiers and sailors to the city of Brunei, capital of Borneo. After a short battle De Sande captured the city. He took twenty-seven ships and one hundred and seventy cannon. Then his men fell ill and he was obliged to return to Manila.

During this expedition he sent some of his ships to Joló and the Rio Grande de Mindanao. They collected some

tribute, but most of the natives fled to the mountains. The next year the collector found them so poor that he returned the tribute.

Dreams of Conquest.—De Sande was very proud of his conquest in Borneo. He had really done very little for the Philippines. It was a great task for the Filipinos to build him a fleet, and go so far away to fight people they had never seen. Then, after all the expense of conquest, Borneo was not kept. Most of the early governors thought of little but fleets and armies with which they hoped to conquer new countries. They thought the business of the government was to raise money by taxes for the king and themselves. They did not understand that they could do this best by teaching the people agriculture and other useful things. The victories of peace are greater than those of war, but war seemed to them more glorious.

Better Days.—With all its faults the government of Spain in those days was much better than the condition of things before the conquest. Then every man was afraid of his neighbor; a man's own brother was his slave. Men feared a thousand demons of the earth, the sea and the air. Life was hard and very uncertain. After the Spaniards came life was still hard, but it was much safer. Trade was better; people were growing richer in spite of the taxes; the population was increasing faster, and the Filipinos were becoming more united.

Ronquillo de Peñalosa Governor—1580-1583.— Ronquillo brought six hundred soldiers to the Philippines at his own expense. In return for this he was to receive the governorship of the Islands for life. He took away

all royal office from De Sande by what was called the "residencia."

The "Residencia."—The governor of the Philippines in the old days was very powerful. It was so far to Mexico and Spain that he was allowed to do what he thought best, like a king. No one could disobey him while he held office. At the close of his rule, however, he must stay in the Islands till the governor who followed him had examined all he had done. This examination was called the "residencia." At this time all the governor's accounts were searched to see if he had spent the public money honestly. Any one who thought the old governor had treated him unjustly could come before the new governor and make a complaint. If it was found that the old governor had not ruled justly he was punished. Sometimes they took away all the property of a governor and put him in prison.

Union of Portugal with Spain.—In 1580 Philip II conquered Portugal. With this conquest all the Portuguese colonies in the East Indies came under the rule of the governor of the Philippines. This union of the two kingdoms lasted till 1640. During this period the government of the Philippines stretched from India to Japan. It was great task for the Filipinos to find the ships and men to rule so many different and widely separated lands. From this time the governors began to try to make the name of Spain respected in the islands south of the Philippines.

Expeditions to Borneo and Ternate.—In 1582 Philip II ordered the conquest of the Moluccas. They

were his in name, but actually in the power of the native Malay tribes. Ronquillo sent an expedition to Borneo in 1581, when he replaced the sultan Sirela on his throne.

A second expedition under his son Sebastian Ronquillo besieged Ternate, but could not capture it because disease broke out. This little island was taken in later years by the Dutch. Its people remained faithful to Spain. They emigrated to Cavite, and there founded a pueblo which they called Ternate. Their descendants still live in this town.

Japanese Pirates.—The northern coast of Luzon was often attacked by Chinese and Japanese pirates. They would land, burn and rob a town, and then sail away. During Ronquillo's rule a strong force of Japanese pirates captured and held the village at the mouth of the Cagayan River. They were under a leader called Tayfusa, who severely oppressed the natives. Ronquillo sent a force which after heroic fighting drove them away. He deposed the native rulers who were holding the people in bondage.

Near the mouth of the Cagayan he founded the city of Nueva Segovia, later the seat of a bishopric. The bishop of the see of Nueva Segovia now lives in Vigan, Ilocos Sur. In Ronquillo's time Iloilo, now the second city in the Philippines in importance, was founded.

The Filipinos' Part in Spanish Conquests.—In all those expeditions the Filipinos toiled to add glory to the flag of Spain. They built the ships, rowed or sailed them, did all the hard work, and often shared in the

fighting. Thousands of them perished from disease and the sword in the various expeditions of the Spanish. They did not like this. They were not accustomed to the labor of ship building. They objected to the long weary hours spent at the oars, and felt little interest in conquering the people of far off islands. Most of the king's tribute was spent on war. Many of these wars were for glory and plunder. The expeditions, however, usually cost more than the result was worth.

Questions and Topics.

1. From what country were the Philippines ruled till the nineteenth century?
2. When and from what country were horses introduced into the Philippines?
3. What was the chief ambition of De Sande?
4. What two complaints had De Sande against the king of Borneo?
5. Describe De Sande's expedition to Brunei.
6. What mistake did the early governors make?
7. Name five particulars in which the condition of the Filipinos was improved.
8. On what condition did Ronquillo come to the Philippines?
9. What was the purpose of the "residencia"?
10. When did Portugal and Spain unite?
11. What effect did the union of Spain and Portugal have on the Philippines?
12. Who were the actual rulers of the Moluccas in 1582?
13. How did the pueblo of Ternate in Cavite begin?
14. In whose governorship was Iloilo founded?

15. What was the object of the expeditions to the Moluccas?
 16. How did the Filipinos feel about the Spanish conquests?
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CHAPTER IX.

SALAZAR AND DE VERA.

The First Bishop of Manila.—Domingo de Salazar, the first bishop of Manila, arrived in March, 1581. He was a good and earnest man, but not greatly beloved, because he was very stern. In his time the quarrels between church and state began to be serious. There was an encomendero in Mindanao who treated the natives with great harshness. The friar there reproved him and tried to punish him, but the encomendero mocked at him. When Salazar heard of this quarrel he persuaded Ronquillo to call the encomendero to Manila. Here he suffered the disgrace of excommunication. This made the other encomenderos very angry; for they feared their own evil lives would be punished in the same way. So they complained to the governor. This was the beginning of a strife between bishop and governor that lasted till the end of Spanish rule in the Philippines. Under American rule such quarrels are impossible because the duties of the governor and the bishop are separate. Neither can interfere with the other.

De Vera Acting-governor—1584-1590.—Ronquillo and Salazar had asked the king to establish a Supreme Court in the Philippines. It was hoped that the disputes between church and state could be settled by such a court. In 1584 three judges arrived, and began the Supreme

Court of the Philippines. De Vera, the chief justice, became acting-governor, because Ronquillo had died the year before. It was long the custom in the Philippines for the chief justice of the Supreme Court to fill a vacancy in the governorship.

Scarcity of Food.—Ronquillo had brought so many soldiers to the Philippines that it was difficult to feed them. The population of Manila was only a few thousand in those days. Many had died in the expeditions of conquest. Others were employed in the ship-yards and upon other public works.

Meantime, in 1584, twenty-five Chinese ships arrived at Manila bringing four thousand Chinese. These new settlers were merchants and mechanics. They ate a great deal, and of the best kinds of food. The prices of all provisions rose. In 1577 one could buy in Manila three hens for one real. A buffalo could be bought for four reals; a hog for six. By 1584 one hen cost two or three reals and a hog six or seven pesos. Both Spaniards and Filipinos suffered hardships.

Insurrection in Pampanga.—In 1585, while the soldiers were sick and hungry and many of them without weapons, a revolt broke out in Pampanga. Certain men conspired with some Moros from Borneo who were trading in Manila to burn the city and kill all the Spaniards. The plot was betrayed by a woman, and the disaster avoided.

Deeds of De Vera.—De Vera was a wiser and stronger man than most of the governors who came before him. He did some useful things for the Islands. In his rule

the first stone houses were built in Manila. He found that stone could easily be cut from the ledges near the banks of the Pasig and brought to Manila in boats. So he had twenty stone houses built that there might be less danger from fire. He also built the first stone fort, near where Fort Santiago now stands. It was called "Nuestra Señora de Guia". The artillery for this fort was cast by a Pampangan native called Pandapira. De Vera also began to dig the moat which surrounds the city. He built a stone breastwork along the river front. The great wall was not begun till later.

Cost of the Conquest.—All these military works cost a great deal for those days. The fort and moat were paid for by a tax of one real on each married man and half a real on each single man. The total cost of conquering and holding the Philippines from the time of Legazpi till 1586 had been 3,000,000 pesos. This was equal in value to at least 15,000,000 pesos today, because money would buy much more then than now. Only a small part of this sum was paid by the tribute from the natives. The Islands were a heavy tax upon the treasury of Spain.

Aims of Spain in the Conquest.—The old Spanish kings who conquered and held these Islands had three aims in so doing. First they desired to make money by trade and taxes. The rare and costly goods brought from the East filled their minds with visions of wealth. Charles I. expected that Magellan's ships would return laden with riches. The letters between the kings and the leaders of the expeditions say a great deal about trade,

spices and gold mines. The conquerors hurried from island to island, hoping for new treasures from each newly discovered land. They were bitterly disappointed to get so small a reward. Yet when they had once taken the new lands it was hard to give them up.

The Glory of Empire.—A second aim in the conquest was the glory of empire. Spain was one of the richest and proudest of the kingdoms of Europe in those days. Her empire extended around the world. The sun never set upon her possessions. The sailors and soldiers who raised the banner of Spain in new lands were richly rewarded. The king gave them pensions, and titles of nobility. Both monarch and subjects delighted to boast of the wide dominion of the crown of Spain. There is a feeling which every great people has that where its flag is once raised it should never be lowered. So while gain was one of the first thoughts of the Spanish conquerors it was not the only one.

The Triumph of the Cross.—The Spanish monarchs were Catholic kings. They thought that the cross must always go with the flag. Side by side with the soldier went the missionary. The king felt that he was conquering for God as well as for himself. This was why he did not ask the inhabitants of new lands if they wished to serve him. He believed he had the only true religion. He was given by the Pope the right to subdue pagan nations and compel them to be baptized. So even if it cost vastly more to conquer these lands than they returned to his treasury he could not give them up. He believed this would mean the loss of many souls.

Philip III and Moraga.—We may see how the kings of Spain felt about these things from the reply of Philip III to Moraga. About the year 1619 some of the counsellors of the king were advising him to give up the Philippines. Some thought they were too expensive; others said it was not right to compel a people to accept a new religion by the power of the sword. The Franciscan, Moraga, now arrived at the court of Philip III. When he heard that the Philippines might be abandoned by Spain he was full of grief; for he thought all the work of the Catholic missionaries there would be lost. He threw himself at the feet of the king, and begged him not to give up the Islands. Philip III replied: "Depart with God, Father Moraga, certain that it shall not be said of me that I abandoned what my father conquered and left to me."

The Memorial to the King.—In 1586 the General Council of Manila, composed of all the leading men, sent a long letter to the king asking for many reforms. The governor, the bishop, and all civil and military officials united in the choice of the Jesuit, Alonso Sánchez, to take this memorial to the king. Sánchez went to Spain. After much talking, the king finally decided to change many things in the Philippines. The decree ordering these changes is called the reform decree of 1589.

Reform Decree of 1589.—The principal things in this decree were the following:

(1) Twelve thousand ducats were to be spent in repairing and ornamenting the cathedral and convents. The cathedral at that time was built of "wood and straw, poor and weatherbeaten and deprived of necessities".

(2) Many friars were to be sent to the Islands. They must stay for life unless excused by the bishop. This was ordered because the friars had been going to Japan and China instead of staying in the Philippines. They were like the governors. They wanted to make new conquests before the first ones were completed.

(3) Native girls who should marry poor Spaniards were to receive dowries.

(4) The governor was forbidden to give an encomienda to any one who had not worked in it for three years. It was desired to give the natives an example of industry. Nor could the governor give encomiendas to his friends, relatives or servants, unless they were worthy. Some worthless people from Mexico were getting encomiendas while men who had lived and fought for years in the Philippines had none.

(5) No new slaves were to be made. Those born of slave parents were to be free.

(6) The Supreme Court was to be taken away. It had not succeeded in settling the difficulties between the Church and the State. The king now sent a governor of his own choice in whom he had full confidence.

Question and Topics.

1. Tell the incident of the encomendero of Mindanao.
2. What does this show about church and state?
3. Are such quarrels possible today?
4. Why was a Supreme Court established in the Philippines?
5. What position did the chief justice often fill?

6. Why did food become dear in Manila in 1584?
 7. What public works did De Vera construct?
 8. What did the first thirty years of Spanish conquest in the Philippines cost?
 9. What were the three aims of the kings of Spain in the conquest?
 10. When colonies were costly why did they not give them up?
 11. What was the answer of Philip III to Moraga?
 12. What does this answer show was his principal aim?
 13. Who was the messenger of Manila to the king in 1586?
 14. To what did the six principal commands of the decree of 1589 relate?
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CHAPTER X.

A ROYAL GOVERNOR.

Das Mariñas.—This man was the wisest and strongest of the early governors. Philip II trusted Das Mariñas fully. The king desired to treat the Filipinos justly and kindly. But he was a long distance from the Philippines. The officials of Mexico did not always tell him the truth about these Islands. The governors and the bishop had written him different stories about the treatment of the Filipinos by the Spaniards. So he sent Das Mariñas from Spain to tell him the truth. The governors before Das Mariñas had been chosen by the viceroy or the Supreme Court of Mexico. Das Mariñas was a royal governor. The king gave him more power than any governor before him.

Das Mariñas worked very hard for the good of the Philippines. But he received little help from Mexico because the rulers there were jealous of him. Nor did he and old Bishop Salazar agree.

Spain's Treatment of the Filipinos.—The new governor did not think the friars had treated the natives of the Philippines justly. On the other hand Bishop Salazar did not think the governors and soldiers had done right. Each tried to prove to the king that he was the best friend of the natives.

Salazar's Opinion of the Governors.—Salazar wrote to the king: "The natives are so harassed with

public and private undertakings that they are not able to take breath." He said also: "The Spaniards came to this country in name as conquerors but in fact as destroyers."

Neglect of Religious Instruction.—It was the duty of the encomenderos to give one fourth of the tribute for the support of churches and friars in their districts. Salazar said: "Of ten divisions of this bishopric, eight have no instruction." The bishop said the fault for this was the neglect of the governor to make the encomenderos do their duty. He wrote to Das Mariñas: "Who doubts that the preaching of the gospel is the most important thing for which we have come here? But yet I see that we care least for this. If you do not think so look at the progress of the natives. I know very well that there is plenty of care about temporal things. As long as these are present, religious instruction must stop, or the Indians must support it even if they never understand it. So we all say that the Gospel is the principal thing, but our works show what it is that we care most about."

Das Mariñas' Opinion of the Friars.—Everything in history has two sides. So we must hear what Das Mariñas wrote the king about the friars. Each was trying to tell the best story possible. Probably neither the Bishop nor the governor was so much at fault as each painted the other to the king.

Das Mariñas said that the friars and Bishop Salazar interfered with the governor, and took away the respect of the Filipinos for the king. Of the natives he said: "They recognize no other king or superior than the father of the

doctrina and are more attentive to his demands than to those of the governor." He said the friars did not treat the Filipinos kindly. His words were: "The friars make use of them by hundreds as slaves, in their rowing, works, services and other ways, without paying them, and whipping them as if they were highwaymen."

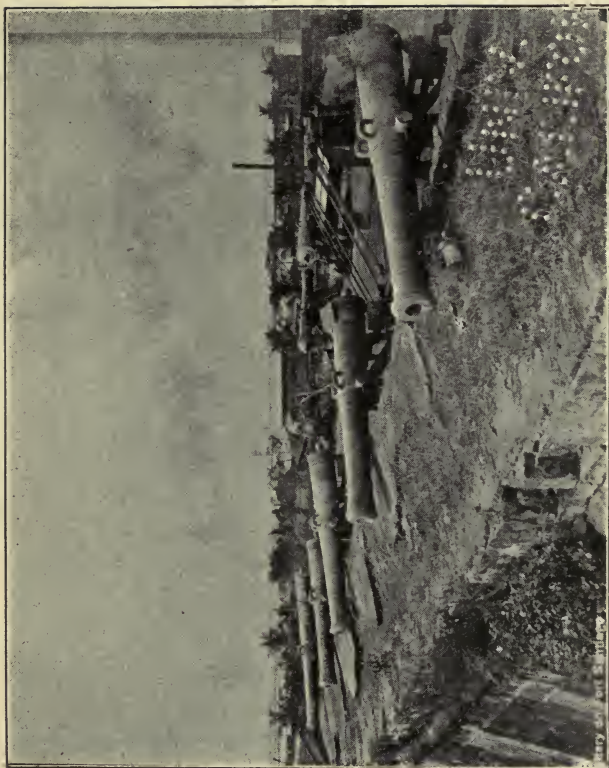
The Friars as Merchants.—Das Mariñas said of the friars: "The clergy are all better merchants than students of Latin." The friars of those times were accustomed to buy much Chinese merchandise, and send it on ships to Mexico. There they sold it at a great profit. In the galleon "Sant Felipe," which sailed from Cavite in 1591, Bishop Salazar sent fifteen bales and thirty-three boxes of merchandise. Other friars sent several bales of goods each. It may be said in defence of the friars that they received small pay at this time, and that they wanted to use the profits of this trade in the support of the church.

Restitution to the Filipinos by the Conquerors.—It was the opinion of Salazar and of nearly all the friars that the early conquerors of the Philippines did wrong. They thought that it was unjust to conquer people without teaching them the Christian religion. They said that the natives ought to receive Christian instruction in return for the taxes they paid. King Philip II when he heard that some of the natives had been paying taxes for many years without religious teaching was deeply grieved. He ordered in the decree of 1589 that the early conquerors pay back to the Filipinos the taxes which they had collected from them at the time when they had no priests of Christianity.

Salazar refused to confess and absolve the Spanish encomenderos who did not do this. Some money had been collected to restore to the Filipinos. Das Mariñas said of the bishop: "From these restitutions he gave pensions to whomsoever he wished, and took such part as he wished for his own house." The governor complained that while the cathedral was still unfinished the Bishop was living in a fine house.

Das Mariñas wrote to the king that it would need 150,000 pesos to make proper restitution to the Filipinos for taxing them, without teaching them religion. Very little of this money was ever paid to the Filipinos. The Philippines were so far away that the rulers did not always obey the king's decrees. So the restitution was never made. There were, however, juster laws made about taxes. Das Mariñas ordered that in encomiendas where there were judges, but no priests, only three-fourths of the tribute should be collected. If there was neither judge nor priest no tax was to be collected. So we see that the leading Spaniards of those days tried to do justly.

Building of the Walls of Manila.—Das Mariñas found the Philippines threatened by the Moros, the Chinese and the Japanese. He determined to build a fort and a wall at Manila as a protection against these enemies. It was difficult to get money for these works. He taxed playing cards for this purpose; also the goods of all merchants. The bishop and friars opposed this because they were trading. They said that the natives did not ask for the wall. But Das Mariñas was determined to build it. He wrote to the king: "I have begun the



walls at the point where the fort was being built. It is nine feet above the ground and the foundation is of the same depth. It is from sixteen to twelve and eight feet wide on top, according to the plan." It took many years to make the walls as we see them now. Many different governors added to them, so that they grew wide and thick. Das Mariñas also built Fort Santiago.

Decay of the Cotton Industry.—Before the Spaniards came the Filipinos grew their own cotton and made their own cloth. When they began to earn money from the Spaniards they bought their cloth of the Chinese. They still raised cotton, but they sold it to the Chinese. This cotton was taken to China, woven into cloth, then brought back to Manila and sold to the Filipinos. By and by the Filipinos did not even raise the cotton. Then the price of cloth was put higher and higher by the Chinese. Thus an industry was lost which was of great benefit to the Philippines. Cotton grows very well in these Islands. It is best for a country to make all that it needs for itself. At this time the Filipinos were spending on Chinese goods, chiefly cottons and silks, about 200,000 pesos a year.

A Change for the Worse.—In the time of Das Mariñas an inquiry was made about the former habits of the Filipinos. Several Filipinos said, under oath, that before the Spaniards came the natives lived in villages and worked upon their crops. The chiefs were obeyed and respected and there was plenty to eat. But after they found they could get money by working for Spaniards they left their villages and gave themselves up to vice and wandering. They found it easy to buy what

they needed after working awhile. Then they spent their spare time in evil ways. Before the conquest they had to work all the time. But now, since so many had left the fields, food had become scarce and dear. Civilization always brings some evils with it. Those who are not strong cannot stand the freedom and the changes that it brings. Whatever losses the Filipinos suffered, there was much that they gained.

Conquest of Zambales.—The Negritos of the Zambales mountains had for centuries robbed and killed the Pampangans, their neighbors. So Das Mariñas resolved to make war on them. The way he did it shows how the Spaniards used the Filipinos to help them.

In 1591 he sent six Spanish captains against the Negritos. Each captain led twenty Spanish soldiers and five or six hundred Pampangans. They entered the Zambales mountains by six different roads. Then they burned the houses and crops of the Negritos. They captured 2500 men and women. Of most of these they made slaves. Four hundred of them were put as rowers into four new boats which Das Mariñas had built. These boats were propelled by fifty or sixty long oars each. It was very hard work to pull these oars all day. The Filipinos never liked this work. Yet they did a great deal of it for the Spaniards. A slave who was used in rowing by the Spaniards was given freedom after three years of this work.

The Great Fleet.—Like the governors before him Das Mariñas wanted to conquer the Moluccas. The king had given a special order that this be done. So Das

Mariñas made many natives cut trees in the forests of Bulacan. This timber was carried to Cavite and made into ships. By 1593 Das Mariñas had two hundred ships, large and small. To build and equip these ships was a great task for the Filipinos. It would have been much better for them to cultivate the fields, and learn to make the things they were buying of the Chinese.

Das Mariñas sent the fleet ahead to Iloilo. It carried one thousand Spaniards, four hundred Tagalog and Pampangan arquebusiers, one thousand Visayans, armed with lances and bows, and five hundred Chinese rowers.

Death of Das Mariñas.—Das Mariñas with forty companions, among them several captains and friars, sailed a few days later in a boat propelled by one hundred and fifty Chinese rowers. At the island of Caya, near the coast of Batangas, the Chinese killed twenty-one of the Spaniards, including the governor. So perished one of the best governors the Philippines ever had.

Manila in Das Mariñas' time.—Das Mariñas left Manila a different city from what he found it. He had surrounded it with a wall. He had built barracks, storehouses, hospitals, public markets, and the college of Santa Potenciana. The Cathedral was completed by him. His rule was a time of great activity. Manila became a city of stone instead of bamboo. The foundations of Spanish rule were for the first time firmly laid.

Questions and Topics.

1. Who chose Das Mariñas for governor?
 2. Why was it difficult for the king to know the truth about the Philippines?
 3. What dispute arose between Das Mariñas and Salazar?
 4. What proportion of the Islands had religious instruction in 1590?
 5. What opinion had the friars of the Spanish conquerors?
 6. How did Salazar try to enforce restitution?
 7. What change did Das Mariñas make in the taxes?
 8. How was money raised to build the wall of Manila?
 9. Describe the first wall of Manila.
 10. What effect did the coming of the Spaniards have on the cotton industry?
 11. Can you think of some evils civilization brings to barbarian people?
 12. What changes did Das Mariñas make in the city of Manila?
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CHAPTER XI.

THE VOYAGES OF THE GALLEONS.

The Chinese Trade.—It is impossible to understand the history of the Philippines unless we know something of the early trade with China. In the time of Das Mariñas twenty or thirty Chinese junks came to Manila every year. They brought porcelain, silks, cottons, cloths ornamented with gold and silver, jewels, copper and iron vases, curious ornaments of ivory and wood, besides many kinds of food, and buffaloes, horses and cows.

Commerce with Mexico.—Most of the goods that the Chinese brought were bought by merchants who sent them to Mexico. Here they were sold at a very high price. The profits of this trade were so tempting that everybody engaged in it. The governor, the judges, the bishop and friars, the army officers—all tried to get rich from the commerce with Mexico.

No Room for Filipinos.—There were only one or two ships a year to Mexico from Manila. So only the rich and the powerful could send their goods. There was not room on the ships for the cargoes of all who wished to engage in this trade. Therefore the Filipinos did not get much advantage from it. They helped load and unload the ships, received some of the money the Spaniards spent, but very few became rich merchants. The proper business of the Islands was neglected. Manila became

the place where the goods of one foreign country were bought and sent to another foreign country.

Yet the galleon trade was the foundation of the wealth of Manila. The money was made by working for three months. Then the merchants lived in ease and luxury the rest of the year. The people who made money from this trade often spent it foolishly, or else went away to Mexico and Spain. Agriculture and the native industries were neglected. Manila grew rich and powerful, while the rest of the Philippines was neglected.

The Galleons.—This trade was so rich that the king allowed no ships but his to carry goods to Mexico. These ships, built for the trade between Manila and Mexico, were called *naos de Acapulco*, or galleons. They were owned and sailed by the government. In fact they were royal trading and treasure ships. They carried also the goods of private merchants. These ships sailed first from Navidad, but after 1602 from Acapulco. The last galleon left Manila in 1811. The last to come from Mexico was in 1815.

The galleons were short, broad ships with very high bow and stern. For those days they were large ships. Now they would seem small. They were about the size of the steamers which run from Manila to Iloilo and Vigan. Usually they were built in Cavite. Although small, they had four decks, and carried sometimes forty cannon to protect them from enemies.

The Voyage Across the Pacific.—The galleon sailed from Manila in July. The voyage across the Pacific to Acapulco was long and dangerous. It took four

to six months. In the early days one-fourth of the passengers often died from the hardships of the voyage. Nearly every one who travelled from Spain to the Philippines came on the galleons. Sometimes four or five hundred persons were crowded into the ship. They were soldiers, friars, government officials, merchants and travellers. It cost from five hundred to one thousand pesos each way for a private person to cross the ocean in a galleon. Often the food became scarce. The water, kept so many months in wooden casks, became hot and foul. Many galleons were wrecked. Others were captured by English or Dutch corsairs. It was so difficult and dangerous a voyage that many persons spent their lives in the Philippines because they could not get the money or had not the courage to return to Spain.

Arrival of the Galleon.—The voyage from Mexico to Manila was much easier. It was made in forty to sixty days. The galleon stopped at Guam for water. It entered by the Strait of San Bernardino. A watchman on Mt. Bulúsan, when he saw the ship on the horizon, sent the news to Manila as quickly as possible. Then the bells rang for joy, and all was excitement. The merchants were expecting the money for the cargo they had sent the year before to Mexico. The church looked for new priests to take the places of those who had died. The army awaited fresh soldiers. The governor looked for replies from the king to his requests, or perhaps for the arrival of his successor. Friends watched for those who were coming for the first time to the Philippines.

In short, there was no one in Manila who did not feel

an interest in the arrival of the galleon. In years when the galleon did not arrive, many articles became scarce and high in price. The wrecking or capture of the galleon meant a hard year for many poor people.

Loss of the Galleons.—The officers of the galleons received very high salaries. The commander was called "General". His salary was 40,000 pesos a year. The pilot received 20,000 pesos. These positions were filled by the governor. Too often he appointed favorites. These men were not always good sailors. About ten galleons were wrecked at different times in the Strait of San Bernardino, upon its dangerous rocks and shoals. Several sailed from Manila and were never seen again. Hundreds of lives and millions of pesos were thus lost to the Philippines. It would have been better to have had smaller vessels and more of them. Then in case of loss the Islands could have borne it more easily.

Capture of the "Sancta Ana."—In 1585 the young English captain, Cavendish, came through the Strait of Magellan. He sailed up the coast of South America, capturing sixteen Spanish ships. Near the coast of California, he waited for the galleon from the Philippines. That year it was the *Sancta Ana*, richly laden. She had many cannon, but they were carried as ballast. Cavendish captured nearly a million pesos' worth of booty. He is said to have entered London with sails made of silk and damask. After burning the *Sancta Ana*, he sailed to the Moluccas, then around the Cape of Good Hope to London. Watchmen were kept on several of the promontories of the Philippines to report the coming of such corsairs.

The Royal Subsidy.—The Philippines for many years received annually a sum of money from the royal treasury in Mexico to help pay the expenses of the government here. This was called the *real situado*, or royal subsidy. The taxes collected from the Filipinos were used to buy Chinese goods. These were shipped to Mexico in the galleons. There they were sold, and the money sent back to the Philippines. Enough money or goods was added to pay the expenses of the government here. In 1665 the subsidy was fixed at 250,000 pesos. Sometimes it was more; sometimes less. On the whole these Islands cost the treasury of Spain much more than she ever received from them. There were merchants and officials who made large fortunes in the Philippines. Often they did this by dishonesty to the government and injustice to the Filipinos. But the Islands never paid a lasting profit to the king.

Questions and Topics.

1. What kinds of goods were brought from China to the Philippines?
2. What classes of people engaged in the trade with Mexico?
3. Why could not all engage in the galleon trade?
4. Mention the evils of the galleon trade.
5. Trace the course of the galleons on the map.
6. What classes of people travelled on the galleons?
7. At what point did the galleon enter the Philippines?
8. Why were so many galleons lost?
9. What was the royal subsidy?

CHAPTER XII.

THE WARS WITH THE DUTCH.

The Dutch Conquer the Moluccas.—When Philip II annexed Portugal in 1580 he forbade the Dutch to buy eastern goods there. Therefore the Dutch began to conquer the Moluccas. In 1598 they defeated the combined fleets of Portugal and Spain, and established trading posts in Java and Johore. Then they grew bold and sent a strong fleet under Admiral Van Noort to attack Manila. With four large ships the Dutch admiral appeared in Manila Bay in December, 1600. His was the first fleet to attack Manila since the days of Limahong. Fortunately there was a brave and able leader to oppose Van Noort.

Antonio de Morga.—De Morga had come to the Philippines a few years before. He served as judge and lieutenant-governor from 1595 to 1596. He is best known by his book, *Sucesos de las Filipinas*. This book was published in Mexico in 1609. It was the first full history of the early days of the Spanish rule in the Philippines. José Rizal reprinted De Morga's work in Paris, 1890. He added notes of his own. In these notes Rizal claims that the Filipinos were more advanced in civilization at the time of the conquest than they were after three centuries of Spanish rule. He says that then they could make cannon, build big boats, and do other things that

they have now forgotten how to do, or that others do for them. Some Filipino writers think Rizal was right. Others say that he was mistaken, and that the true glory of the Filipino is to be found in the use he makes of the present and the future. Every one must read the story of those times and judge for himself.

The Defeat of Van Noort.—De Morga was made commander of the force chosen to defend Manila against the Dutch. There were two old ships at Cavite. These were hastily fitted for battle. The cannon were too heavy for the ships, and soldiers and sailors were few. The battle was long and fierce. The Spaniards showed great bravery. The Dutch flagship was burned, another ship captured, while the remaining two escaped. De Morga's ship was sunk. He himself was four hours in the water before he reached the shore.

Some prisoners were captured. They were Protestants. The friars tried to convert them to Catholicism. All but one became Catholics. These were hung, while the one captain who refused to change his religion was garroted and thrown into the sea.

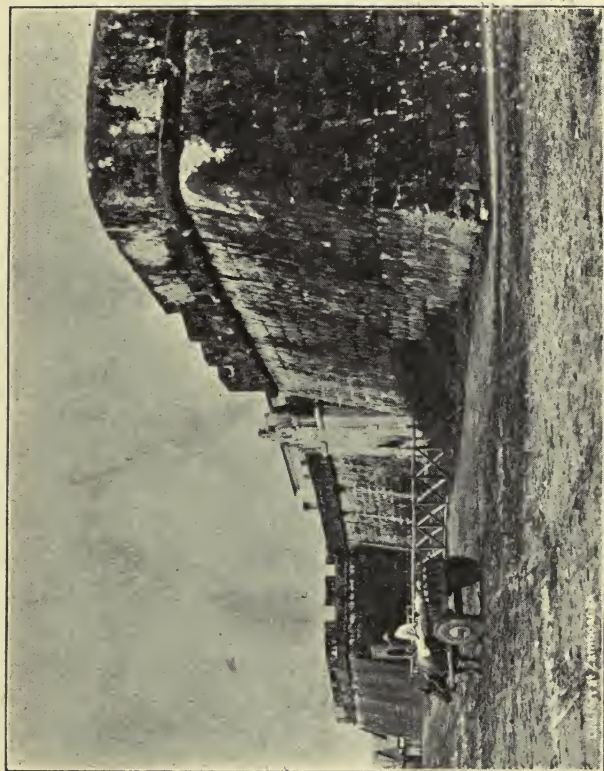
The Dutch as Colonizers.—The object of the Dutch in their conquest of the Indies was commerce. They did not try to Christianize or educate the natives, as the Spaniards did. They taught the natives of Java and other islands they ruled to cultivate the ground properly. They preserved order among them, and guarded them from foreign enemies. But they gave them little liberty.

The Dutch now rule with an iron hand forty millions of Malays in the islands south of the Philippines. These

islands under Dutch rule have been more prosperous and peaceful than the Philippines. But the people are not treated with the same respect and kindness as in the Philippines. If a native of good position in the Dutch colonies meets a Dutchman of humble rank he must dismount from his horse and take off his hat to the Dutchman. The native princes have been allowed much power and liberty by the Dutch, but the common people have always been treated by them as children. Perhaps it was fortunate for the Philippines that the Spaniards drove away the Dutch from these Islands.

Acuña's Expedition.—In 1606 Governor Bravo de Acuña set out to take the Moluccas from the Dutch. He fitted out a fleet of five large ships and thirty smaller ones. Fourteen hundred Spaniards and sixteen hundred Filipinos went with him. Two years before, eight hundred soldiers had come from Mexico. With them were sent 200,000 ducats, as well as cannon and war supplies for a campaign in the Moluccas. Acuña made the first successful expedition of the Spaniards for the conquest of the Moluccas. He seized Tidor, and stormed the fort at Ternate. The chief of Ternate submitted to Spain, giving up to Acuña his Spanish and Dutch prisoners. Acuña took the son of the chief and twenty-four others as hostages. After taking possession of several smaller islands he returned to Manila.

The Battle of Mariveles.—The next great battle with the Dutch was fought near Mariveles. The Dutch admiral, Wittert, held the entrance to Manila Bay for five months in the year 1609. He did not dare to attack



OLD FORT, ZAMBOANGA.

Manila, on account of the strength of the fort and walls. But he captured many Chinese and Japanese trading-ships on their way to Manila.

At this time Juan de Silva was governor. Manila was almost without ships of war. Six small ships were hastily built at Cavite, while Wittert was plundering the ships that tried to enter the Bay. The church bells of Manila were melted into cannon. The iron gratings were torn from the windows of the houses to make nails and cannon-balls. Finally the fleet was ready. Silva sailed to Mariveles and attacked Wittert. The battle lasted six hours. The Dutch were completely defeated. Two hundred and fifty men were captured, besides half a million pesos in money and goods. There was great rejoicing in Manila when the victorious fleet returned. The friars persuaded the captured Dutch to give up their Protestantism. They spared the lives of those who became Catholics.

Silva's Great Fleet.—Silva now determined to build a fleet which should drive the Dutch from the seas. For years the natives of Pampanga and Bulacan toiled in the forests cutting trees for ship-building. In the Cavite ship-yard Filipino mechanics shaped the boats and cast the cannon that were to bring victory to Spain. In 1616 Silva sailed in search of the Dutch fleet. He had fourteen large ships and many small ones, carrying three hundred cannon. Two thousand Spaniards and three thousand Filipinos manned this fleet. The flagship, *Salvadora*, was two thousand tons in size, perhaps the largest ship ever built in the Philippines.

The Dutch had heard of the great preparations to break their power. They were careful to keep out of the reach of this mighty squadron. Silva hunted the Dutch for two months in vain. Then he died in Malacca of fever. His ships returned to Manila, to the joy of its anxious inhabitants.

The Battle of Playa Honda.—The Dutch, hearing of the death of their dreaded enemy, again invaded the seas of the Philippines. With ten ships they appeared at Playa Honda, a beach on the coast of Zambales.

Juan Ronquillo, attacked the Dutch fleet with nine ships April 14, 1617. He captured three ships, destroyed two, while the remaining five fled. The captain of the "San Marcos," one of the Spanish ships, was a coward. He fled with his ship to the coast of Ilocos. Meeting two of the Dutch ships here, he refused to fight, beaching his ship to save his life. A Dutch sailor, seeing this, cried to him in Spanish: "Vile traitor, would it not be more to your credit to lose that great ship in battle than to destroy it with such cowardice?" The Spanish captain, Vega, returned safely to Manila by land. Being the son of a man of influence, he was not punished. Such cowardice was rare. There were many battles with the Dutch besides these, and the Spaniards showed themselves better and braver fighters than their foes.

Attack on Cavite—1647.—The last great sea battle with the Dutch was fought in 1647. That year twelve large ships sailed into Manila Bay. The flagship went ahead to Cavite and fired at Fort San Felipe. The fort was wholly unprepared for an attack. Had the Dutch

admiral fought that day, Cavite would have fallen. General Corcuera was a prisoner in the fort. When he saw the Dutch ship sail back to Mariveles, he cried out, "Wretched soldier, today you have lost the victory." Three days later when the Dutch fleet attacked the fort, all was ready. Their fleet fired more than 2000 cannonballs at the fort, but was driven away. Their flagship was wrecked, and the admiral killed.

Massacre of Abú cay.—The Dutch now retreated to Mariveles and tried their fortune on land. They attacked the pueblo of Abú cay, in Bataan. The alcalde had six hundred Filipino soldiers. He shut himself up with them in the convent. The Dutch surrounded the building, and demanded the surrender of the force. On the advice of some friars, the alcalde yielded without fighting. The Dutch had promised to spare the lives of the soldiers. But when they entered the convent they massacred over four hundred of them in the gallery of the convent. War was very cruel in those days, and often carried on without honor. The Dutch acted little better than pirates.

Defeat of the Dutch.—After this massacre the Dutch grew very bold and robbed the country near their camp. Captain Chaves with three companies of troops, mostly Pampangans, attacked them in the pueblo of Abú cay. He slew the Dutch without mercy at the same place where they had shown no mercy to the Filipinos. Then an epidemic fell upon the Dutch and they sailed away. After this defeat they gave up the attempt to conquer the Philippines. Fifty years of war with these cruel and greedy conquerors had cost the Filipinos many lives and

ships. Spaniards and Filipinos had fought bravely together against the common enemy.

Filipino Loyalty.—In those days there were many Filipinos who were very loyal to Spain and proud of the Spanish flag. They had never seen Spain defeated. They believed she was the greatest nation on the face of the earth. Pirates of many nations sailed the seas then, and the Filipinos were glad of the protection of a strong hand. The people were simple and ignorant. They knew nothing of such words as “republic”, “equality”, “reform”. When they rebelled, as they sometimes did, it was because of some particular hardship in one locality. They had no thought of uniting all the islands under a free, equal and just government by all the people. Those who took refuge from the Spaniards in the mountains had no hesitation in robbing and killing their fellow countrymen as in the days before the conquest.

Questions and Topics.

1. Why did the Dutch try to conquer the Moluccas?
2. For what is Antonio de Morga most famous?
3. What was Rizal's opinion of the state of the Filipinos at the time of the conquest?
4. What was done to the Dutch captured in 1600?
5. What was the difference between the aims of the Dutch and the Spanish?
6. How do the Dutch treat their Malay subjects?
7. What were the results of Acuña's expedition?
8. Why did the Spanish spare the lives of the captives from Wittert's fleet?

9. What was the object of Silva's great expedition ?
 10. Why did it fail ?
 11. What part did the Filipinos take in Silva's expedition ?
 12. Why did the Spaniards defeat the Dutch so often ?
 13. Why is a massacre dishonorable ?
 14. Why were the Filipinos of the days of Silva loyal to Spain ?
 15. What was the motive of the early revolts ?
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CHAPTER XIII.

THE CHINESE IN PHILIPPINE HISTORY.

Arrival of the Chinese.—Long before the Spaniards came to the Philippines the people of China traded with the Filipinos. But only a few Chinese made their homes in the Philippines in those early days. The country was not safe for strangers. When Legazpi came to Manila there were about one hundred and fifty Chinese living in the town. The Spaniards in those days encouraged the Chinese to come to Manila and settle. They wanted them to build houses, row in the boats, and make and sell the things which the Filipinos did not use. De Morga said: "It is true the town cannot exist without the Chinese, as they are workers in all trades and occupations, very industrious and work for small pay." The Chinese came so rapidly that by 1600 there were more Chinese than Filipinos in Manila. It was necessary to make them live in one place when they became numerous. Then they could be more easily watched. Therefore a building was made for them.

The Alcaycería and the Parián.—The *Alcaycería* was a huge building built by Ronquillo in 1581 for the Chinese. Its first site was on Calle San Fernando, Binondo. There the Chinese merchants who came to Manila lived and traded. In 1582 this building burned to the ground. The following year a new *Alcaycería*,

called the *Parián* (Mexican for "market-place"), was built where the Botanical Gardens now are. It consisted of four long rows of buildings. These structures were built on the four sides of a square. In the middle was a small lake, long since filled with earth. A creek led from this lake to the River Pasig. The Chinese boats laden with merchandise would come to this lake and unload silks, cottons and other wares. In these great buildings lived thousands of Chinese. Here they carried on all kinds of trades and sold many things the Filipinos had never before seen. The *Parián* had one hundred and fifty shops and six hundred merchants. The Chinese were rapidly becoming rich and powerful.

Chinese Christians.—Das Mariñas thought it was not well to let the Chinese do all the useful things and get all the money. He wished to expel them from the country. But Bishop Salazar and the friars did not want him to send away the Chinese, because many of them had become Christians. The Dominicans had done a great deal for the conversion of the Chinese. More would have been converted, had not the old Bishop made every Christian Chinaman cut off his queue. After this he could not return to his native land. So the Chinese remained in Manila.

The Three Mandarins.—A strange thing happened in the year 1603, when Acuña was governor. Three Chinese mandarins, as the great men of China are called, arrived in Manila. They wished to see if a mountain of gold existed in Cavite, as they had been told was the case. Acuña showed them that this was an idle

tale, so they went away. The Spaniards could not believe that the search for a mountain of gold was the real purpose of the mandarins. They thought these men wished to see if Manila could be captured. The Chinese in Manila now began to act strangely. Many of them went back and forth between the city and the country. The Spaniards fearing a plot began to threaten them. Then the Chinese became alarmed and planned to destroy the Spaniards.

Chinese Revolt of 1603.—On the night of October 3, 1603, the entire Chinese population of Manila, nearly 25,000 in number, rose in revolt. They burned many houses in Binondo, and killed many natives. There were few Spaniards in Manila. A force of one hundred and fifty men attacked the Chinese. Nearly all of the Spaniards were killed.

At dawn the rebels attacked the walled city. The fight lasted all day. Every Spaniard, including the friars, armed himself and fought that day. It is said that Father Flores sat all day in a boat near the wall, firing two arquebuses, and killed six hundred Chinese.

Defeat of the Chinese.—Finally the Spaniards drove away the Chinese. They fled to the mountains of San Pablo. Here a large force of Spaniards and Filipinos surrounded and besieged them. Hunger and the attacks of the natives, who hated the Chinese, caused the death of about 23,000.

In the case of Limahong, the Spaniards saved the Filipinos, but in the insurrection of 1603 the Spaniards would all have been destroyed, without the help of the Filipinos.

Revolt of 1639.—Two galleons were wrecked off the coast of Cagayan in 1639. This ruined the business of the Chinese. The Spaniards and Filipinos had no money to buy their goods, because it had sunk with the galleons. Hunger forced the Chinese to revolt. There were by this time 33,000 of them in the Islands, and they were living in the provinces, as they had not done in earlier times. They committed many outrages in Laguna and near Manila. But they did not attack the walled city again. They remembered 1603. An edict was published ordering all the Chinese in the provinces to be killed. For a year the battles lasted. In all, 20,000 of the Chinese were slain.

The Chinese Question.—Many times after this there was trouble with the Chinese. They were taxed more heavily than the Filipinos. They were compelled to become Christians or leave the country. But although both Spaniards and Filipinos hated the Chinese they always had to allow them to return to the Islands. The Chinese are the most numerous people in the world. They have learned by centuries of practice the virtues of industry, perseverance and economy. No people can become great without these qualities. In the last four centuries the Filipinos have made great progress in learning these things. They are now engaged in many callings requiring skill and patience. No more Chinese are allowed to come to this country. The door of opportunity is wide open for the Filipino. He may learn any trade and there is plenty of work. It is the duty of the children of today to show that they can do as good work of all kinds for their

country as the people of any other nation. This is a better victory than sword and fire can win.

Questions and Topics.

1. What relations did the Chinese have with the Filipinos before the Spaniards came?
 2. Why did the Spaniards wish the Chinese to come to Manila?
 3. How numerous were the Chinese in Manila in 1600?
 4. When and why was the *Alcaycería* built?
 5. Describe the *Paríán*.
 6. What did Das Mariñas wish to do with the Chinese?
 7. Who opposed this plan, and why?
 8. Why were not more Chinese converted?
 9. Tell the story of the three mandarins.
 10. What caused the Chinese revolt of 1603?
 11. What difference was there between the forces that repulsed Limahong and those that put down the rising of 1603?
 12. What was the cause of the revolt of 1639?
 13. What good qualities have the Chinese?
 14. What is the law now about the coming of the Chinese?
 15. Why is it no longer necessary to bring in the Chinese?
 16. Write a composition on the reasons for excluding the Chinese from the Philippines?
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MORO WARRIOR IN COAT OF MAIL.

CHAPTER XIV.

THE MORO PIRATES.

Summary.—We have studied the peoples of the Philippines as they were before the Spaniards came. We have read how these Islands were discovered and conquered by Europeans. We have learned how the early governors laid the foundations of the new rule in the Philippines. We have seen how America and Asia were connected by the galleon service, which began the commerce of the Pacific. We followed the story of battles with foreigners, the Dutch and the Chinese. We shall now study the struggles of the islanders with each other.

The Moro Pirates.—The pirates of Borneo, Joló and Mindanao had for many years put terror into the hearts of the Visayans and the people of Luzon. Their boats were large and swift. A hundred slaves sometimes rowed them swiftly over the sea at the stroke of the master's lash.

When the southwest wind began to blow they would come out from their pirate refuges in the south. Along the shores of Mindoro, Masbate and other islands they would hide among the nipa swamps. Concealed in the forest fringed bays and *esteros*, they would cross in a night to the shores of Panay, Cebú or Luzon. Then, while the fishermen and farmers slept, the fierce cries of the sea-rovers would ring out. People ran out of their houses,

and found the village in flames. Dazed by fire and fright, they were slain if they resisted, and enslaved if they submitted. All their goods of value were taken by the pirates. Then by the light of their burning homes they were hurried into the boats and rowed across the sea to the retreat of the Moros. There they remained till the camp was full of plunder.

With the coming of the northeast wind they sailed away to the south and slavery. If they were aged and weak, the Moros took them to Sandakan on the coast of Borneo. Here they were sold to the heathen tribes, who offered them as sacrifices to their gods. The strong were sold as slaves or kept by their captors. Families were separated in this way, never to meet again. For centuries the camps of the Moros were the prisons of thousands of Christian Filipinos whose friends and relatives wept for them in the northern islands.

Spaniards Fail to Destroy Piracy.—After the Spaniards came, the Filipinos became richer. There was more wealth to plunder. Therefore the Moros came more often than before. The Spaniards fought these pirates many times. Usually the Moros escaped because their boats were very swift. Often the Spaniards were too lazy or cowardly to pursue them.

When the great fleets sailed away to the Moluccas with every man and gun they could get, the pirates came north to rob and capture the defenceless Filipinos. The people of the Philippines have suffered many times as much from the pirates of their own race as from all the invaders that have come from Europe, China, and Japan.

Had the Philippines never been conquered by foreigners, the Islands would now be thinly populated by a poor and timid people. Civilization brings its terrible wars, but they are often wars of progress. The wars of the pirates were unjust. They did not lead to a better government. We shall now study some of these piratical attacks and the attempts of the Spaniards to stop them.

A Raid on the Visayans.—In the summer of 1599 one of the most terrible of the Moro raids occurred. Two chiefs with fifty boats from Mindanao and Joló and three thousand armed men ravaged the coasts of Cebú, Negros and Panay. They captured 800 natives, burned many villages, and loaded their boats with plunder. The inhabitants of the coast fled to the mountains. An aged priestess, called Dupungay, told them that the Spaniards were helping the Moros to destroy the peaceful Filipinos. With great difficulty they were persuaded to come back to their villages on the coast.

The following year the pirates returned with eight thousand men in seventy boats. This time they boldly attacked Iloilo. The alcalde with seventy Spaniards and one thousand Visayan bowmen built a fort to resist the Moros. A fierce battle followed in which the Moros were defeated. The alcalde pursued them. Then the cunning Moros surrounded his boat and killed him. Tello de Guzman, governor at the time, sent two hundred Spaniards to Joló to punish the pirates. They killed many Moros but could not capture the fort. Then the pirates were as bad as ever.

Acuña and the Pirates.—In governor Acuña's time a large fleet of Moros sailed along the coast of southwest Luzon. They burned the church and convent of Calibaya, and captured the friar and many natives. They took away the bells of the churches to melt them into cannon. Next they went to Balayan. Here the natives repulsed them bravely. Finally they sailed away with their booty to a desert island. Acuña heard of all this, but instead of crushing the pirates he sent an ambassador to make peace with them. Then he sailed away with his great fleet to conquer the Moluccas. Thus, while the Spaniards were busy with their dreams of conquest, the pirates were growing bolder. In 1616 they came even to Cavite. Here they were defeated and for some years gave little trouble.

Battle of Punta de Flechas.—In 1636, Tagal, a Moro chief, brother of the sultan of Mindanao, attacked the islands of Cuyo and Mindoro. He captured three Recollect friars for each of whom he asked a ransom of two thousand pesos and thirty taels of gold. With six hundred and fifty captives he sailed for *Punta de Flechas*. This is a lofty promontory about one hundred miles east of Zamboanga. The Moros believed that in this cliff lived a *diuata*, or god of war. On departing for a piratical trip, and on returning, they were accustomed to shoot arrows at the cliff in honor of the god. The governor of Zamboanga sent a fleet against Tagal. He was killed with three hundred of his men. Many captives were set free.

In a letter to the king, the archbishop said that in the

last thirty years the Moros had carried into captivity over twenty thousand Filipinos.

Treaties with the Moros.—For a century the strife went on. At length, in 1725, the sultan of Joló sent a request for peace to Manila. A treaty was made. By this treaty it was agreed that Filipinos and Moros should trade freely with each other. All Christian captives were to be set free. The sultan did not keep his promise. The Moros never kept their promises to the Spaniards.

Concentration of Villages.—In 1734 it was decided by the Council of War at Manila to build little forts on the coasts of the Islands, as a defence against the pirates. It was ordered that the little fishing villages unite to form large towns. No coast town could have less than five hundred taxpayers, or about two thousand persons. It was a great hardship to make this change, but it protected the people because the Moros did not often attack large towns.

Arming the Filipinos.—The Filipinos were now given arms to defend themselves. They were allowed to make expeditions against the Moros, and to make slaves of all they captured. There was quiet for a few years, then the pirates again began their attacks. Like many other Spanish decrees the order to unite the small villages with the large ones was not fully carried out. So the raids of the pirates began again.

The *alcaldes* of Cebú, Leyte, Iloilo and Negros were now commanded to build thirty-six boats that could carry one hundred men each. The government paid for the food of the men who built these boats, but the towns

furnished the wood and labor free. To encourage the natives to fight the pirates it was decided that Filipinos who won victories over the Moros should not have to pay tribute. This plan showed that the Spaniards did not feel strong enough to defeat the pirates with their own forces. But the Moro boats had little of value in them, so the Filipinos did not wish to risk their lives in the attempt to capture them.

Selfishness of the Alcaldes.—Another reason why this plan failed was because the alcaldes used these boats for their private trade. The soldiers in the forts acted as servants for the alcaldes. So when the Moros came there were neither boats nor men to oppose them. Sometimes an expedition would go out to attack the pirates, and return laden with merchandise, without pursuing the enemy.

Brave Defenders.—There were times when the pirates met their match. In 1753 the islands of Tablas, Banton, the Calamianes and others lost much by the attacks of the Moros. The same Moros who made these attacks were driven away by the people of Camiguín, Romblon, Culion and Capiz. The people of Batangas were very brave. Several times they repulsed the pirates from their shores.

An Unequal Battle.—In 1754 Captain Pedro Gambide was surrounded by thirty-eight Moro boats off the coast of Batangas. He had only one boat, and that was not as large as some of the pirate boats. He was attacked from all sides. The man at the stern of the boat had double-loaded the cannon. The Captain ran to the

stern, and not knowing that the cannon was already loaded put a third charge into it. A Moro boat was rushing toward him. He fired the triple-loaded cannon. The boat with one hundred and twenty men was sunk. The entire fleet was driven away, with a loss of 2500 men, by this one captain.

The Coast Guard Towers.—On many of the beaches of the Philippines round stone towers may be seen. Most of these were built in the middle of the eighteenth century to serve as watch-towers and forts for a defence against the Moros. The parish priests had charge of this work. To their perseverance and skill in building these towers the Filipinos owe much. Unfortunately the *alcaldes* took these towers away from the command of the priests and put lazy officials in charge of them. These men used the guards for their own work as servants.

The Story of Ali-Mudin.—Philip V was persuaded by the Jesuits to write a letter to Ali-Mudin, sultan of Joló, asking his friendship. The sultan received the messengers of the king peaceably. He decided to visit Manila.

When he went on board of the Spanish ship, his brother seized the throne and put a price of six slaves and one thousand pesos on the head of Ali-Mudin. The sultan sailed away to Manila where he was received with the honors of a king. He and his seventy followers were given a house near the *estero* of Binondo.

Conversion of the Sultan.—Governor Archederra, who was formerly bishop of Nueva Segovia, became greatly interested in the conversion of the Mahometan

ruler. He ate with him, walked with him, made him presents of gold, emeralds and rubies and tried in every way to make a Christian of him. He used to say to the sultan, "Sultan, if you wish to return to your kingdom and conquer your enemies, become a Christian, be converted to Jesus Christ, and you shall be master of your subjects."

At length the sultan became a Catholic. The Jesuits did not think he was sincere, but the governor, proud of his success, determined to have the sultan baptized. The ceremony was performed at Pañique, Pangasinan. Ali-Mudin was christened "Fernando I of Joló." The governor had little money and few men, so he could not place Ali-Mudin upon the throne of Joló.

Treachery of Ali-Mudin.—Governor Obando, who followed Archederra, sent a fleet to replace Ali-Mudin on his throne. This fleet was driven away from Joló. On the return to Zamboanga the Spaniards decided that Ali-Mudin was a traitor. He had written a letter for the Spaniards to the sultan of Mindanao which proved to be against the Spaniards instead of to their advantage. So Ali-Mudin and two hundred and seventeen of his followers were brought to Manila and put in prison.

Lessons of This Story.—The treatment of Ali-Mudin shows how feebly the Spaniards dealt with the Moros. It was pitiful that the ruler of the once powerful kingdom of Spain should beg the friendship of a pirate chief. It shows also that the Spaniards were slow to learn the treachery of the Moros. With all their faults, the Spaniards were usually honorable in their treaties. So it was.

difficult for them to believe that the Moro chiefs were deceiving them.

The Americans made a treaty with the sultan of Joló when they came to these Islands. The sultan agreed to keep his men from making war on the Americans. For this he was paid a pension. The sultan failed to keep his part of the treaty. In time of peace the Americans were attacked, in Joló, in 1903. So they had to punish the Joloans. In 1904 America declared the treaty ended. The sultan will never be able to make another treaty with the Americans. They will not allow themselves to be deceived again and again, as were the Spaniards.

The High Tide of Piracy.—The year 1754 was the high tide of Moro piracy. The defeat of the Spaniards at Joló when they tried to put Ali-Mudin on the throne had destroyed all respect for their power. Moro fleets attacked the towns of the Christian Filipinos from Mindanao to Batangas, and from Mindoro to Sámar. Hundreds of villages were burned in that year. Thousands were killed and enslaved. The savings of years were carried away by the dreaded sea-robbers. The Islands lay under a pall of ashes and grief. Ten thousand Christian Filipinos toiled in slavery among the bloodthirsty Moros. Yet the rulers were so weak that they could think of nothing better than to send Ali-Mudin's daughter to Joló to try to make peace.

Finally Governor Arandía sent a strong expedition against the Moros. Some battles were won by the Spaniards, many forts were built in the Visayas, and more

treaties were made with the pirate chiefs. But the Moro raids continued for another century.

The Scourge of the Pirates.—The Moro pirates, as we have seen, were the greatest curse that ever fell upon the Philippines. Though different in religion, these murderers were of the same blood as the Filipinos they hunted. The Filipinos have been their own worst enemies. The hatred that caused so much bloodshed and loss between members of the same race for centuries still lives. Without the strong aid of the American government, the slumbering flame would break out again and the Philippines once more be stained with the blood of brothers.

In the fifteen years from 1778-1793 one and one-half million pesos were spent in the attempt to subdue these pirates. During that time they captured about five hundred persons a year and killed hundreds more. Governor Aguilar then divided the Islands into six districts, with a fleet of six cannon-bearing boats for each. In 1794 Gómez, the most feared captain that ever pursued the Moros, led many successful expeditions against them. He drove them from Mindoro, Masbate and Burias. There was peace again for a time. We shall see later how the power of the Moros to make their expeditions was crushed.

Questions and Topics.

1. Where did the Moro pirates have their northern camps?
2. Describe an attack of the pirates.
3. What did the Moros do with their captives?
4. Why were the Spanish unsuccessful in destroying the pirates?

5. From whom have the Filipinos suffered most?
 6. Describe the attack on the Visayas in 1599.
 7. Why did not Acuña crush the pirates?
 8. What superstition had the Moros about "Punta de Flechas"?
 9. How did the Moros observe their treaties with the Spaniards?
 10. When, why, and how were the villages concentrated?
 11. How were the Filipinos encouraged to attack the Moros?
 12. What was the reason for the plan?
 13. What use did the alcaldes make of the boats and soldiers?
 14. Describe the attacks of 1753.
 15. Who built the coast guard towers?
 16. Why were the towers not successful?
 17. What does the story of Ali-Mudin show?
 18. Describe the worst year of piracy.
 19. What would the Moros do if a strong government did not control them?
 20. What did the pirates do from 1778-1793?
 21. What plan did Aguilar adopt against the pirates?
 22. When and why was the American treaty with the sultan of Joló ended?
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CHAPTER XV.

FORCED LABOR AND INSURRECTION.

The Dark Century.—On the stage of Philippine History there were many years of darkness and dullness in the seventeenth century. We shall raise the curtain only now and then to view the scenes that teach us most.

The Filipinos had suffered from the toil and losses of war for half a century. Much of their time had been spent in building fleets and fighting battles against the Moros, the Chinese and the Dutch. These fleets were built by forced labor. The hardships of this labor brought on many revolts against Spanish rule.

The Labor Tax.—Besides the tribute, the Filipinos had to pay a labor tax. During most of the period of Spanish rule this forced labor was forty days each year from every man. This labor was used to build churches, convents, roads, bridges and all kinds of public works. By this forced and unpaid labor the timber was cut from which the galleons were built. There was a force of Filipinos employed in the ship-yard at Cavite who received rice and about twenty pesos a year each for their skilled labor as carpenters and smiths. But most of the heavy work was done by the peasants, who were taken from their fields to build ships and forts. The long succession of wars with the Moros, the Dutch and the Chinese had nearly worn out the patience of the Filipinos. At length

a governor came whose rule was not disturbed by foreign foes.

Alonso Fajardo.—This was Alonso Fajardo, who governed the Philippines from 1618-1624. Fajardo saw that the people were overworked. He therefore lessened the labor tax. He said that the natives need not work without pay for a while, except at founding cannon and in the ship-yards. In this way he won the favor of the Filipinos. He was the first governor for a long time whom they had liked. Still the burden was heavy, and the reform came too late to prevent revolt.

Insurrection in Bohol and Leyte.—In 1621, while the Jesuit fathers of Bohol were in Cebú at a festival, the natives of Bohol revolted. This revolt was led by the chiefs. They told the common people that a *diuata* ordered the expulsion of the Spanish. The real reason for this revolt was the desire to escape taxes and labor. Often the leaders of the Filipinos have taken advantage of the ignorance of the people to get them to rebel for religious reasons, when the chiefs themselves had some other reason.

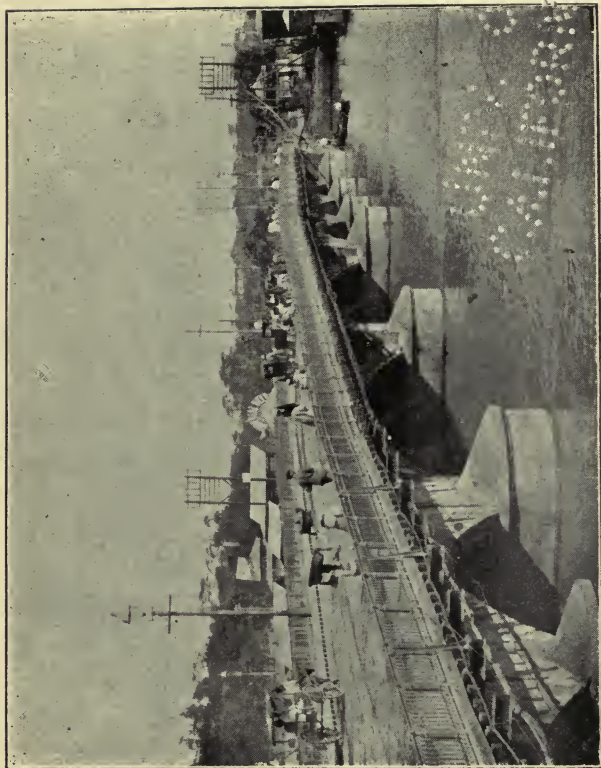
Four towns were burned by the revolters. Images of the virgin were pierced with lances. Nearly all the natives joined the revolt, and fled to the mountains. Fifty Spanish lancers and one thousand Cebuans followed them into the mountains for five days. Then they came to a village of one thousand houses which the rebels had built. Here fifteen hundred rebels were defeated, but it was six months before they were all driven from their mountain refuges.

Bancao.—Now the insurrection spread to Leyte, led by the aged chief Banca, of Limasaua. Philip II had given a letter to this old chief thanking him for the services he had done for Legazpi. But Banca longed for his old power, and joined the rebellion. He was beheaded. The revolt was soon suppressed.

Death of Fajardo.—The last days of Fajardo's life were filled with sorrow. Finding his wife unfaithful, he killed her in public with his sword. The power of a governor of the Philippines in those days may be seen from the fact that no one tried to punish him for this deed. A few months later he died broken-hearted, and was buried beside his wife in the church of the Recolects.

Tabora Governor. — 1626-1632. — Juan Niño de Tabora came to the Philippines from the wars in Flanders. He brought six hundred soldiers with him. This large force kept the country peaceful for a time. The Philippines were now prosperous. The former age with its little bamboo villages and its neighborhood wars was fast passing away. The Islands and their people were now a part of the great world sending their products across the seas. Shells and gold-dust were no longer their money. There were rich men among the Filipinos. Fortunes were being made in the trade with China and Mexico.

Public Works.—Many public works were undertaken by Tabora. Within six months he built ten large ships and several small ones. It was Tabora who built the "Bridge of Spain" in 1631, called at first the "Puente



BRIDGE OF SPAIN, MANILA.



Grande." This bridge lasted for nearly two centuries till it was destroyed by an earthquake in 1824.

Diego Fajardo.—This governor (1644-1653) was a stern and warlike man. He tried to establish a ship-yard in the Visayas like those in Tondo and Pampanga. This caused an insurrection in Sámar. Sumoroy, the leader, was beheaded. There were other revolts caused by the oppressions of the tribute and forced labor during the following year. The principal ones were in Camarines, Pampanga, Ilocos and Mindanao. The Filipinos always showed themselves willing to endure a great deal from governors who tried to understand and benefit them. But their lives were so full of hardship that when harshly treated the fire of revolt burned.

Earthquake of 1645.—In the year 1645, on St. Andrew's day, November 30, there was a terrible earthquake in Manila. Fire, it is said, burst through cracks in the ground. The Pasig River was thrown out of its channel. Nearly all the churches, convents and other large buildings of Manila fell in ruins. Six hundred persons were killed. For weeks people lived outside the walls, hardly daring to step inside. It was believed that St. Francis saved the city from complete destruction. Therefore he was chosen the patron saint of Manila to protect it against earthquakes. Many people considered the earthquake a punishment for their sins, and now began to be more religious.

After this earthquake they built no more great houses of stone in Manila for many years. The large and beautiful houses, which stood before the earthquake,

had gained for Manila the name "Pearl of the Orient."

Insurrection of 1660.—Manrique de Lara was now governor. During his rule many calamities had come upon the Philippines. Locusts, famine, small-pox, pirate attacks, shipwrecks and earthquakes had made the lot of the Filipinos a hard one.

In addition to all these troubles the natives were worked like slaves, at ship-building. In 1660 one thousand Filipinos were cutting timber for the government in the forests of Pampanga. Sometimes they were whipped to make them work harder. These woodmen now rebelled. A Mexican, Mañago, was their leader. They wrote to their fellow-countrymen in Pangasinan, Ilocos and Cagayan to get their aid. But before it could come they were betrayed by their leader. They went with arms to the pueblo of Lubao. Manrique de Lara hurried to Macabebe with a few soldiers. Instead of fighting, he won over Mañago by making him commander of the Mexicans in Manila. Then he built forts in Arayat and Lubao. He promised better treatment to the rebels. Deprived of their leader, they went back to work, without bloodshed.

Revolt in Ilocos.—In Ilocos the revolt had more strength. Juan Manzano was the leader. A fierce battle occurred at Bantay, near Vigan. Eight hundred loyal natives were slain. But the rebels were soon put to flight. They were driven to Ilocos Norte. From here they crossed the mountains to Cagayan. The *alcalde-mayor* of Cagayan, with three hundred loyal troops, drove the rebels back to Ilocos. Then he marched through Ilocos

to Pangasinan. Here he joined the Spanish forces, and greatly assisted them in putting down the rebellion. As had often happened before, the weakness of the Filipinos was the lack of union between the different tribes. The Spaniards held these Islands by setting one tribe against another.

Questions and Topics.

1. Which was the dark century?
 2. What hardships had the Filipinos suffered in the first half century of Spanish rule?
 3. What was the purpose of the labor tax?
 4. Can you think of any benefits from such a tax?
 5. What were its evils?
 6. What change did Alonso Fajardo make in the labor tax?
 7. Under what circumstances did the revolt in Bohol begin?
 8. What does this revolt show about the motives of the leaders?
 9. Who was Bancao?
 10. Tell an incident showing the power of the early governors.
 11. Describe the changes that had now taken place in the Philippines.
 12. What public works did Tabora undertake?
 13. What brought on the insurrection in Samar?
 14. Where else were there revolts at this time?
 15. What caused the Pampangan revolt of 1660?
 16. Why did it fail?
 17. Who aided in the suppression of the Ilocos revolt?
 18. How did the Spaniards hold the Philippines with so few Spanish troops?
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CHAPTER XVI.

**THE STRIFE BETWEEN CHURCH
AND STATE.**

Introductory.--We have seen earlier in this book that the governors and the friars did not always agree. Although the governors were Catholics, they usually supported the king, while the friars, though Spaniards, looked rather to the Pope. Besides this, on the whole, the governors cared less for the good of the Filipinos than did the friars. Few Filipinos understand what their lot would have been, if the friars had not been here to protect the natives from the selfishness of the governors and the encomenderos.

Another difficulty was the fact that the friars often refused to be governed by the bishops. Then the bishops would seek the aid of the governor, and bitter quarrels followed.

The fifty years following the insurrection of 1660 are filled with this strife. It lasted to the very close of Spanish rule. But we shall not study all of these struggles. There is no longer any quarreling between church and state in the Philippines. The bitterness of recent years should be forgotten. Yet it impossible to understand the history of the Philippines without some knowledge of those events. The things we shall study in this chapter happened long ago. We can think of them now without

anger, and read them for the light they throw upon the past.

Two Kinds of Courts.—In those days there were two kinds of courts; that of the State and that of the Church. The royal court tried those who had broken the laws of the king. The church court tried those who broke the laws of religion. Sometimes crimes against religion are the same as those against the state. Therefore there were times when it was difficult to know which court ought to punish a wrongdoer.

The Case of Nava.—In the governorship of Sebastian Hurtado de Corcuera (1635-1644) such a case happened. Corcuera was a man of great energy, warlike and firm. One of his soldiers, called Nava, had a female slave. The archbishop ordered him to give her up. He was compelled to yield her to another man. One day he saw her riding on the street with her new master. Nava rushed to the carriage and killed her. Then he fled into the convent of St. Augustine for refuge.

The Law of Refuge.—It was the law of those days that a criminal who took refuge in a church or other sacred place could not be taken away by the civil rulers. This was called "the right of sanctuary," or refuge. When governor Corcuera heard what had happened he ordered the archbishop to give up Nava. The archbishop thought that Nava ought to be tried by the church court, so he refused to obey the governor.

Then the governor fell into a rage. He did what was at that time thought a terrible thing. He marched his soldiers to the convent and took away Nava by force.

Then he punished him at once with death. The archbishop closed the churches, reproved the governor severely, and fined the artillery officer who arrested Nava. For a long time the courts and the bishops quarrelled over this case. Such things were very bad for the country; for the people lost respect for both governor and bishop. They did not know which to obey. These quarrels grew in number. Finally the Islands were left for years without an archbishop. Then a governor and an archbishop arrived who were agreed.

The Pope's Jubilee.—Manrique de Lara ruled from 1653-1663. With him came Archbishop Miguel Poblete, the first archbishop the Islands had seen for twelve years. Poblete found great distress in Manila. The quarrels of the last few years had filled the dungeons of Fort Santiago and the convents with many prisoners. Some of these had been unjustly condemned. The city had not recovered from the losses caused by the earthquake of 1645.

The condition of things was so bad that the Pope in 1654 ordered a jubilee. He said that all who had been imprisoned should be pardoned and have his blessing. There was great joy in Manila when the dungeon doors opened and friends were again united. To show their gratitude all set to work to rebuild the cathedral, which had been destroyed by the great earthquake.

The Inquisition in the Philippines.—The Inquisition was a church court. It was founded by a pope several centuries ago to discover and punish those who believed and taught ideas contrary to the doctrines of the church. In Spain the Inquisition was directed by the

King. He used it to destroy those who opposed him, or the Church.

The officers of the Inquisition made secret inquiries. They arrested and imprisoned men without telling them who accused them. They burned thousands of people at the stake in Spain. The Inquisition was introduced into the Philippines in 1583. The head of it was called "the Commissary of the Inquisition." Sometimes no one knew who that man was. Yet the secret hand of the Inquisition was always at work reaching after those who were unfaithful to the King or the Church. The Jesuit, Sánchez, recommended that it be taken away from the Philippines. This was not done. The Inquisition was not as cruel here as in other countries. No one was burned at the stake. Yet it had great power as we shall see.

Diego de Salcedo.—Salcedo was governor from 1663-1668. He brought the hatred of all the merchants and friars upon him by his selfishness. He wanted to be the only one to send goods in the galleon to Mexico. After the king's goods were put into the ship he filled the rest of the space with his private merchandise. Although everyone hated him it seemed impossible to take away his power. Salcedo quarrelled with Poblete. When the archbishop died the governor forbade the church bells to be tolled, and would not allow the body to be embalmed.

The enemies of Salcedo then conspired with the Commissary of the Inquisition. This man threatened the old Filipina who guarded the door of Salcedo's room when he slept. She allowed the commissary and others to enter.

They seized and bound the sleeping governor, and locked him in a cell in the Augustinian convent. Then they sent him to Mexico to be tried, but he died in mid-ocean.

When the Supreme Court of Mexico heard of this, it ordered the Commissary to Mexico for imprisonment, but he, too, died on the ocean at nearly the same place where Salcedo had died.

De Vargas and Pardo.—When De Vargas was governor (1678-1684) it was the State and not the Church which triumphed. According to the historians of the religious orders, those were dark days for Manila. There were many lawsuits and imprisonments. Felipe Pardo was archbishop. He and the governor were bitter enemies. The archbishop disobeyed twenty different royal decrees. Then the governor did what no governor had before dared to do. He sent soldiers to the palace of the archbishop, and in the early dawn led the old man out of the city. As the archbishop passed out of the gate he shook the dust from his feet and threw a handful of stones at the wall to show that he rejected the city. He was sent to Lingayén where the Dominicans cared for him. The next governor restored Pardo to power. The archbishop had De Vargas put on an island in the Pasig where he was kept for four years while his *residencia* was held. Thus the high officials of Spain wasted their time and the money of the Philippines in this unhappy strife.

The Friars' Lands.—The friars grew more and more powerful. We have seen how they overcame the gover-

nor. Now we shall see how they were stronger than the governor and the archbishop together. In 1697 Archbishop Camacho and Governor Cruzat tried to make the friars show the titles to their lands. They were now in possession of large estates. In those times people were not careful about the papers which prove the ownership of lands. Some of these lands had been bought by the friars; some had been given to them by the state, and other lands were gifts from those who, dying, left their property to the church. The growing wealth of the friars made it difficult for the archbishop and the governor to make them obey.

A judge was appointed to examine the titles of these lands. The friars refused to show the titles. In some cases they had no titles. Then the governor embargoed the lands; that is, he took possession of the lands till the question should be settled. Then all the friars closed their churches and refused to obey Archbishop Camacho. The governor sent the soldiers to open the churches by force. The opposition of the friars was so strong that a rebellion was feared. So the governor and the archbishop had to yield and allow the friars to keep their lands. Thus the strife continued, sometimes the governor and sometimes the friars winning. Finally occurred a contest which is one of the darkest blots upon the pages of Philippine history.

Bustamente and the Friars.—Fernando Manuel de Bustamente (1717-1719) was a stern and despotic governor. Yet he was honest and able. He found the treasury empty. This was not because the country was poor.

Many of the citizens of Manila were in debt to the treasury. To avoid paying these debts they had the money due them from the sale of goods in Mexico come to their friends. These friends secretly gave it to them. Then the government could not collect its debts from them. Bustamente made these people pay their debts. In this way he added three hundred thousand pesos to the treasury in one year.

Bustamente Fortifies Zamboanga.—Bustamente also imprisoned Torralba, a former governor. It was said that through the neglect of Torralba seven hundred thousand pesos had been lost to the treasury. With the money he obtained by these just deeds he established a garrison in Zamboanga. For half a century the government had abandoned the Christian population of Mindanao and the Visayans to the attacks of the Moro pirates. With their own efforts the Visayans had built a fleet called the "fleet of the Pintados" to defend their homes. The Jesuits had for along time urged that a garrison be placed in Zamboanga. The other orders were opposed to this plan. But Bustamente had the courage to do whatever he thought was right. So he built forts for the defenceless Filipinos of the south. All these acts made him many enemies. These enemies now plotted his destruction.

Arrest of the Archbishop.—A galleon was about to sail for Mexico. Bustamente feared that this galleon was carrying letters with charges against him. He sent an officer to bring the captain of the galleon ashore. The captain threw overboard the officer and his men, and

sailed away. The governor sent ships to overtake the galleon. He now was sure that there was a conspiracy against him.

Bustamente then put every one in prison that he believed to be his enemy. The churches and convents were filled with persons seeking refuge from the governor. Bustamente demanded one of these refugees from the archbishop. The archbishop refused to give up the refugee. Then the governor arrested the archbishop, and imprisoned him in Fort Santiago. The church bells tolled when this was done. The friars were filled with horror and anger. Now the governor called on the citizens of Manila to defend the rights of the king. At the signal of a cannon-shot all were to present themselves with arms to aid the governor. Manila was filled with noise, terror and tumult.

Death of Bustamente.—October 11, 1719, was a day long to be remembered in Philippine history. The friars resolved to rescue the archbishop by force. They went through the streets in procession, holding aloft crucifixes in their hands. Behind them came the refugees, bearing arms, ready to fight for their lives. Then followed a crowd of citizens and the Jesuits. All were giving *vivas* for "the faith, religion and the king." Yet it was really a rebellion against the king, because Bustamente was the representative of the king. The friars believed the governor had done wrong. Therefore they rebelled. Never before nor since was there such a scene in the Philippines. The crowd rushed into the palace. They attacked Bustamente. He defended himself bravely, but

fell wounded. His son came to his rescue, but was dragged from his horse and killed. The governor was thrown into prison where he died the same day.

Archbishop Cuesta Governor.—The archbishop and other prisoners were released. The judges of the Supreme Court, who had supported Bustamente, were put in chains. Many army captains were arrested and the royal standard of Spain was torn down. It was a dramatic moment in the history of these Islands. It meant that after one hundred and fifty years of strife the Church had triumphed over the King. The archbishop, Cuesta, now took possession of the palace, and was made governor-general of the Philippines by the friars.

The religious orders gave a great funeral to Bustamente and a pension to his six sons. They denied that they planned the death of the governor. The king was very angry when he heard of the overthrow of the royal power in the Philippines. The slayers of Bustamente were arrested and taken to Mexico for trial. They were then returned to the Philippines to be tried and punished there. This was not done, because the confessor of Governor Torre Campo advised him to disobey the order of Philip V to punish these men.

Questions and Topics.

1. Did the governors or the friars care most for the good of the Filipinos?
2. What was the attitude of the friars toward the bishops?
3. How should we study the quarrels between church and state?

4. Describe two kinds of courts.
5. Why did they sometimes conflict?
6. Give an example of a conflict between the church court and the civil court.
7. What was the "law of sanctuary"?
8. What were some of the evils of the quarrels between church and state?
9. When, and why did the Pope order a jubilee?
10. In what condition was Manila in 1653?
11. Consider the Inquisition as to its *origin*, *purpose* and *methods*.
12. Why did Governor Salcedo make enemies?
13. How was Salcedo deprived of his power?
14. What was the character of the Inquisition in the Philippines?
15. Why did De Vargas banish Archbishop Pardo from Manila?
16. When, and by whom were the friars asked to show title to their lands?
17. What reasons made it difficult for them to do this?
18. How did the controversy end?
19. In what condition did Governor Bustamante find the treasury?
20. How did Bustamante improve the financial condition of the government?
21. What classes became enemies of Bustamante, and why?
22. What was the condition of the Visayans with respect to the Moro pirates when Bustamante came?
23. What did Bustamante do for the protection of the Visayans?
24. How did Butamante try to crush the conspiracy against him?

25. Describe the attack on Bustamente, October 11, 1719.
 26. Who succeeded Bustamente as governor, and by what authority?
 27. How were the slayers of Bustamente treated and why?
 28. Mention three governors who were overthrown by the friars.
 29. Why are there no longer quarrels between church and state in the Philippines?
 30. Which party triumphed in this period of Philippine history—church or state?
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CHAPTER XVII.

THE END OF THE SEVENTEENTH
CENTURY.

Fausto Cruzat y Góngora Governor—1690-1701. Cruzat found the treasury empty. He was a courageous and honest governor. He collected large sums due the treasury from citizens of Manila. With this money he repaired the palace and other public buildings. Cruzat found many abuses in the system of governing the Philippines. In order to correct these he published the "Ordinances of Good Government". A study of these reform laws will show us much about the condition of the Philippines two centuries ago.

"Ordinances of Good Government."—The principal matters of which these ordinances spoke were the following:—

1.—*Taxes.* It was the practice to make the poor pay the same tax as the rich. Cruzat ordered that the rich pay more than the poor. This was an excellent law, but it was not obeyed. Instead of this the poor were made to pay more than the rich. The reason for this was that the rich could bribe the tax collector to take less than the just tax, while the poor who could not offer such a bribe were forced to pay more than they ought.

2.—*The alcaldes and commerce.* The *alcaldes-mayor* were accustomed to engage in commerce. They occupied

their time more with private business than with their duties as governors. Cruzat forbade them to engage in any kind of commerce. He commanded them to visit each small pueblo six days and the large pueblos twelve days, each year. The object of this was to give the natives an opportunity to make their complaints and get justice.

3.—*Industry.* Cruzat ordered that the Filipino farmers be obliged to work. They must cultivate a certain amount of ground each year and raise a certain number of animals. No one was to be allowed to lend more than five pesos to a Filipino. This shows that the people were contented with just enough to eat, and had little ambition to provide for the future.

4.—*Prisons.* It was decreed that separate rooms be given to women in the prisons. In case of a light charge they must be shut up in private houses, and not put in prison. The prisons of those times were filthy, and full of evil practices. This was so even in Europe. Many of the faults of the Spanish government were common to most governments in those days. It is easy to see the mistakes of those who lived centuries ago. We should remember that if we had lived then we might have made the same mistakes.

5.—*Spaniards.* Spaniards were not to be allowed to live in the pueblos without permission from the government. This was because the alcaldes wanted all the commerce for themselves. Besides, the Spanish planters did not always treat the Filipinos justly when they were far away from the reach of the law.

6.—*Wild tribes.* One ordinance forbade the Christian natives to speak with or trade with the people of the wild tribes. The reason given was “because this makes their pacification impossible”. There were goods the wild tribes wished to get from the Christians. It was thought that they would come down from the mountains and live in the pueblos as Christians if they were forbidden to trade while living in a wild state. But the Christian natives wished to trade with these people, so sometimes they would leave their goods at certain places in the mountains. When they went away the savages would come and get these things, leaving some of their own products in exchange.

Evil Days.—These laws and others like them show that two hundred years ago there were oppression and injustice in the Philippines. They show that the Spaniards did not trust each other; that slavery still existed; that there were still *encomenderos*; that many Filipinos were idle and in debt; that the prisons were a disgrace, and the roads and bridges in a bad state. After seeing how the rulers in Manila had been acting for half a century we can see why these things were so.

Manila and the Provinces.—In spite of all the bad government from which the Philippines suffered at this time, the country prospered. The rulers and people of Manila have been accustomed to think that city all important. Manila is more important to the Philippines than many capitals are to their country. It is the only large commercial city in the Islands. But most of the people in the Philippines live and die without ever seeing

Manila. Most of the wealth of the Philippines was won from her fields and forests by the farmers. They knew little of the quarrels of their rulers in the capital, and most of their rulers knew little of them. Two hundred years ago there were no steamers or railroads. Many of the islands saw no Spaniards, except once a year. Then the tax collector came, took his piece of cloth, or the peso of tribute, and departed. For another year all lived in the country villages very much as they used to live before the Spaniards came to the Philippines. There was less war between the villages. There was less practice of the old religion. Still, the Filipinos of the *barrios* were governed by their head men, and saw little of their Spanish rulers.

The "Laws of the Indies."—The "Laws of the Indies" were made for the natives of Mexico and the West Indies by Spain. After this, when the Spaniards conquered the Philippines, they gave them these same laws. But the customs of the Filipinos were different from those of the Mexicans, so the laws of the Indies were not always good for this land. Therefore the Filipinos were allowed to use their old laws and customs when these were not contrary to Christianity. So they continued to govern themselves in all small matters. There are more Filipinos today ruled by ancient Filipino laws and customs than there were when Legazpi settled the Islands.

Most of the Filipinos were little influenced by their rulers compared with those who lived in Manila. Therefore much of the growth and prosperity of the Philippines

must be due to the industry and intelligence of the Filipinos themselves.

What the Filipinos Did.—In spite of war and bad government the Filipinos multiplied. They broadened their fields. They increased their herds of cattle and horses. They sent their children to the primary schools that the friars established from early times. They were taught many useful things by the friars. Had they been bad pupils they would not have learned these lessons. But the Filipinos learned as rapidly and as well as any primitive people could learn from such teachers as the Spaniards. The American Indian refused to accept the teachings of civilization. The Hawaiian Islanders are dying out, although every advantage has been offered them. But the Filipinos have accepted civilization. The pupil who learns deserves praise as much as his teacher. To the Filipinos belongs great credit for the steady growth of the country in population, wealth and civilization. It was their loyalty that enabled Spain to hold the Islands. They built ships for the trade and wars of their conquerors. They fought by their side against the Chinese, the Dutch, the English, and against rebellious Filipinos. The Philippines grew greater and richer by their efforts.

Questions and Topics.

1. What kind of a man was Cruzat?
2. What was the purpose of the "Ordinances of Good Government"?
3. What abuse existed in the tax system?

4. Why was it difficult for the natives to get justice?
 5. Why were the farmers not more ambitious?
 6. Why was intercourse between the Christians and the wild tribes forbidden?
 7. What was the state of the prisons?
 8. Why have the rulers considered Manila so important?
 9. Find out what part of all Filipinos live in Manila.
 10. How were the Filipinos in country districts governed?
 11. Compare the Filipinos with the American Indians as regards their acceptance of civilization.
 12. How did the Filipinos help Spain?
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CHAPTER XVIII.

**THE BRITISH INVASION AND
ITS RESULTS.**

The Mysterious Fleet.—In the year 1762 Archbishop Rojo was acting-governor of the Philippines. He was a good man, but not fitted for the great trials that were to come upon the Philippines. For nearly one hundred years Manila had not been threatened by a foreign fleet. There was a small garrison, and no readiness for the attack of a powerful enemy.

One day in September, 1762, thirteen large ships anchored in Manila Bay. No one knew of what nation they were, or why they had come. An official was sent out to them to make inquiries. He came back with the startling news that the ships were British, and that they demanded the surrender of Manila. Eight months before the British fleet sailed into Manila Bay, England had declared war on Spain. Today news of such an event is flashed over the telegraph wires around the world in a few minutes. At that time, sometimes one ship and sometimes none in a year brought tidings of Europe. Some Armenian merchants had told the archbishop that the British in India were preparing a fleet to attack the Philippines. But Governor Rojo was a man whose thoughts were not of war. No preparations had been made for defence.

Landing of the British.—The next day the British.

landed at Malate. Their troops occupied the churches and convents of Malate, Ermita, San Juan de Bagumbayan and Santiago. Not a shot was fired at them from the walls and forts of Manila. The city was dumb with surprise and fear. There were nearly seven thousand British troops, including three thousand of their Indian allies. In Manila there were only six hundred soldiers. With great courage they refused to surrender. Messages for help were sent to the provinces. In a few days seven thousand natives, armed with bows and spears, had come to the help of the Spaniards.

The Bombardment.—The British began to fire at the walls and city with their heavy cannon. The Spaniards did not have enough cannon-balls, so they picked up those the enemy fired into the city and shot them back from their own cannon. Three times the Filipinos and Spaniards went out of the city and attacked the British. Each time they were driven back. The forts along the walls fired at the churches and convents where the British took shelter. The balls would not pierce the thick walls. The church of Santiago stood on the Luneta, only about fifteen hundred feet from the walls. From the top of this church the British fired into the city.

The "Philipino."—The third day the British captured a small boat which came from the Strait of San Bernardino to tell of the arrival of the galleon "Philipino". This ship brought three million pesos for the Philippines. The British sent two ships to capture her. They did not get the "Philipino", but they captured the "Trinidad". This ship surrendered only after she was struck by seven-

teen hundred cannon-balls. Her cargo of silks, spices and gold-dust was valued at two million pesos.

Death of an Officer.—The British had captured on the small boat a nephew of Governor Rojo. One day a British officer walked toward the city bearing a white flag, and accompanied by the nephew of the governor. Some of the natives who did not understand what a flag of truce meant killed these two men, beheading the English officer. The British general was very angry. He said he would behead all the prisoners he had if his officer's head were not returned together with the head of the Filipino who led the attack. Rojo sent an apology to General Draper, but not the required heads.

Desertion of the Filipinos.—The British general now hung seventy prisoners. This made the Filipinos who had been fighting for the Spaniards lose heart. None of the people then living had ever seen the Spaniards defeated. They thought the Spaniards were the strongest nation in the world. When they saw how powerful the British guns were and the great holes they were making in the wall many of the natives ran away into the country.

The Capture of Manila.—On the fifth of October, 1762, the British entered the city through a breach which their guns had made in the wall on the east side of the city. General Draper led a column through the streets to the plaza, two cannon preceding him firing constantly. The officials of the church and the government had taken refuge in Fort Santiago. The palace guard was cut down fighting bravely. The inhabitants of Manila were fleeing

across the Pasig in boats. The British turned the guns of the wall upon them, and killed many of the fugitives.

The Surrender.—Colonel Munson now went to Fort Santiago, and demanded its surrender. Governor Rojo was so terrified that he wished to get down on his knees before the officer. Later the governor and the judges signed a paper giving up the entire Philippine Archipelago to the British. The victors promised :

1. Security for the life and property of all.
2. The free exercise of the Catholic faith.
3. Freedom for commerce and industry.
4. The preservation of the Supreme Court.
5. Military honors for the soldiers on their surrender.

Governor Rojo was completely in the hands of the British. General Draper compelled him to raise five hundred and forty-six thousand pesos in money, jewels and silver plate. The British demanded four million pesos, but could get no more.

The Sack of the City.—A cruel practice of war in those days was the permission given to soldiers to rob and abuse the inhabitants of a conquered city. Manila was given over for three hours to be sacked. The robbery and murder went on for forty hours. Across the Pasig in Binondo the natives did as wicked deeds as the British. Finally Draper hung several Chinese and stopped his soldiers. About one thousand lives were lost on each side in the taking of Manila.

Simón de Anda y Salazar.—On the Malacón Drive in Manila stands a tall monument to a brave Spaniard who would not surrender to the British. Anda was a

judge of the Supreme Court. The night before the British entered Manila he left the city in a *banca* for Bulacan. Here he proclaimed himself governor. The Augustinians supported him, but the Jesuits flew the British flag over their convent when the British entered the city. Anda soon had a small army. With this he tried to keep order in the provinces, and besiege the British in Manila. Anda and Rojo each sent proclamations through the provinces calling the other a traitor.

Campaign of Backhouse.—Thomas Backhouse with a small force drove Bustos, Anda's General, to Mariquina. Then he captured the pueblo of Pasig. Here he found Ali-Mudin. The wily sultan made friends with the British, who replaced him on his throne. After the capture of Pasig, Backhouse marched through the provinces looking for the treasure of the "Philipino". He attacked Tunasan, Biñan, Santa Rosa, Calamba and Lipa. In the last town he captured several Augustinian friars. Hearing that the treasure had been taken to Pampanga, he returned to Pasig. There were several skirmishes between the forces of the British and those of Anda. The British made no determined effort to conquer the provinces. Plunder was what they wanted.

Restoration of Spanish Rule.—January 30, 1764, Governor Rojo died. Shortly after his death, news of peace between England and Spain arrived. A new governor, La Torre, was sent to the Philippines. The British gave up Manila to the Spaniards after holding it nearly a year and a half. La Torre generously allowed Anda to make a triumphal entry into Manila, March 31, 1764.

Effects of the Invasion.—When the fall of Manila became known in the provinces many revolts broke out. Taxes were not collected. Property and life were not safe. Bands of robbers roamed through the provinces. During the period of British occupation the Philippines suffered great distress. No one knew who was the real governor—Rojo or Anda. Outside of Pampanga and Bulacan, where Anda ruled, there was little law and order of any kind. In Batangas, Laguna, Tondo and Cavite, homeless and starving people wandered from village to village. The wild tribes of Negritos and Igorrotes descended boldly from the hills and killed the wayfarer.

Revolt in Pangasinan.—Throughout the British occupation there was a revolt in Pangasinan. Ten thousand natives perished in battle. The population of the province fell from sixty thousand to thirty-six thousand in less than four years. Many had gone to other provinces, died of hunger, or been killed by the savages. Finally Anda's troops aided by some Cagayan soldiers put down the revolt and hung the leaders.

Diego Silan.—One of the fugitives from Manila when the British took the city was Diego Silan. He was a native of Vigan, Ilocos Sur. This man was one of the most remarkable leaders the Filipinos ever had. At first he took the side of the Spaniards saying that he wished to arm the natives against the English. The Spaniards became suspicious and imprisoned him. Some persons of influence to whom he promised to give good positions released him from prison. Now Silan boldly said he

would drive the Spaniards and mestizos from the country, and then the British.

Silan in Power.—Many joined the cause of Silan. As in previous insurrections, the oppression of the *alcalde* was the main reason of the revolt. This man had abused the natives of Ilocos. He had made them sell him all their wax, and buy of him all their candles. Silan drove him from Vigan. Then the new leader set up a shrine and claimed the special favor of God. He proclaimed Jesus Christ as the head of his rebellion. Thousands came to his support.

The bishop of Nueva Segovia and some of his priests led a force of natives from Ilocos Norte against Silan. This force was defeated by treachery. While they laid down their arms to talk, the Tinguiane allies of Silan attacked them. They were driven back to Ilocos Norte. Silan sent a force to Ilocos Norte and captured a number of the leading men and friars. He raised large sums of money by setting these men free for a ransom. This created great hatred of him in that province.

Alliance with the British.—When the English general heard of the success of this revolution he offered to make Silan his ally. The Ilocano leader did not dare to refuse. He feared that Anda would soon send a strong force against him. The people of Ilocos Norte were hostile to him also. So he was between two fires. He accepted the offer of the British. They sent him a cannon and appointed him governor of Ilocos. This was a great surprise to the followers of Silan, but their faith in him was great.

Death of Silan.—The bishop of Nueva Segovia and his friars were now shut up in the convent of Bantay, near Vigan. Silan could not persuade his followers to kill them. So he was about to allow some of the savage Tinguianes to massacre the priests. At this time a mestizo, named Vicos, planned to assassinate Silan. He received absolution from the bishop, and then went to Silan's house and shot him in the back. The friars now returned to their parishes; for the death of Silan terrified his followers for a time. A general pardon and a remission of taxes was proclaimed.

A Fresh Outbreak.—Anda sent new officials to Vigan. By this time the followers of Silan had recovered their courage. They rebelled, making an uncle of Silan governor. Now was the opportunity for Ilocos Norte to take revenge. A force of six thousand from that province invaded Ilocos Sur and defeated the rebels. Silan's wife fled with the wealth he had collected to the mountains of Abra. She was a brave, determined woman. She meant to avenge the death of her husband. So she hired the wild Tinguianes to attack Vigan for her, but the bowmen of Piddig drove her little army back to the mountains.

Anda now made the Cagayan leader, Arza, governor of all of Luzon north of Pangasinan. Arza pursued Silan's wife till he captured her. She and ninety other leaders of the revolt were hung.

Why the Revolts Failed.—It is easy to see that all these revolts failed because the Filipinos were not agreed as to what they wanted, and how they wanted to get it.

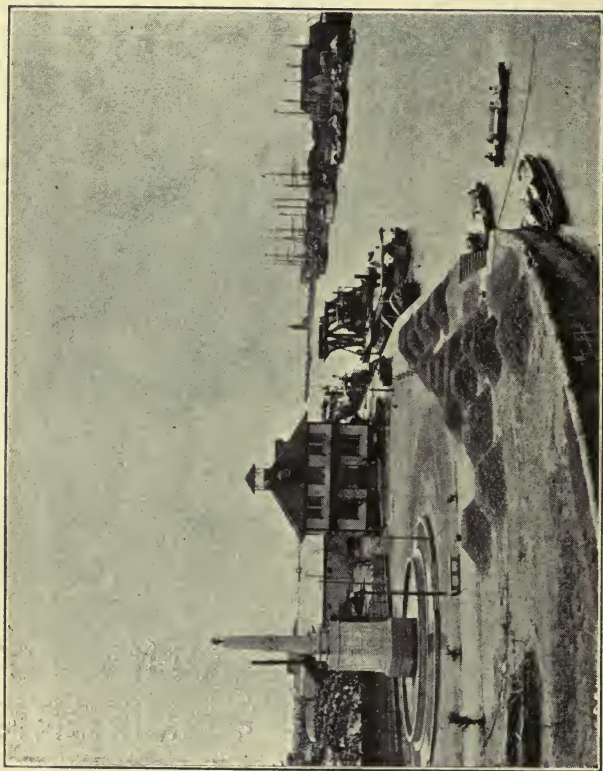
Each was working for his own good, not for the good of all Filipinos. The old hostile spirit of the different tribes towards each other was still alive. It takes a long time to make one people of so many different branches of the Malay race. The Filipinos of that day were struggling for a freedom which they did not know how to get, or to use, if they had obtained it.

Questions and Topics.

1. Who was governor when the British attacked Manila?
2. Did the governor have any warning of the coming of the British?
3. Describe the landing of the British.
4. What was the effect of the landing of the British on the people of Manila?
5. Describe the bombardment of Manila.
6. How can you tell for what country the "Trinidad" was sailing?
7. What threat did the British general make when his officer was killed?
8. What caused many Filipinos to desert the Spaniards?
9. Describe the conditions of the surrender of Fort Santiago.
10. Why did General Draper compel the governor to give him 546,000 pesos?
11. What is meant by the "sacking" of a city?
12. Compare the difference between the British entrance into Manila and the American entrance.
13. Explain why there was this difference.
14. For what is Simon de Anda famous?
15. Compare his patriotism with that of Rojo.

16. Which do you think was the real governor after the British arrived?
 17. What was the difference between the attitude of the Jesuits and the Augustinians toward the conquerors?
 18. What two things did Anda try to do with his army?
 19. What was the object of the campaign of Backhouse?
 20. What was the principal object of the British?
 21. How does that compare with the object of the Americans?
 22. Who succeeded Rojo as governor?
 23. How long did the British hold Manila?
 24. What was the effect of the revolt in Pangasinan?
 25. What changes of policy did Silan make?
 26. Why did his revolt fail?
 27. How were the revolters in Ilocos punished?
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ANDA MONUMENT, MOUTH OF THE PASIG, MANILA.

CHAPTER XIX.

THE BEGINNING OF MODERN TIMES.

Governorship of Anda (1770-1776).—Shortly after the departure of the British, Anda had returned to Spain. The governors who followed Rojo did not repair the ruin caused by the war. The old quarrels between church and state were renewed. The Jesuits were expelled from the Philippines. A strong hand and a clear head were needed. Several times the king asked Anda to take the governorship of the Islands. He was weary of strife, but finally yielded to the repeated requests of the king. Anda was a brave and honest man. During his fight against the British he had spent only 600,000 of the 3,000,000 pesos which he had received from the "Philippino". As governor he was economical and honest. Although he repaired the walls of Manila and built many ships, the public revenue increased to one and one-half million pesos a year. He did all he could to bring the Philippines out of the wretched state into which a century of folly had plunged them.

Anda a Modern Man.—Anda was different from the governors who came before him. At the time he returned to the Philippines, Europe and America were feeling their way toward liberty and progress. The revolutionary spirit was stirring France and the United States. New ideas filled men's minds. The Church was losing control

of the State. Anda, like Das Mariñas, was a royal governor. He was not liked by the friars, because he sent a report to the king charging them with disloyalty, and with asking too much money from the natives. While Anda was not a republican he believed that the government should study to make the country prosperous. He therefore encouraged agriculture, believing that the future prosperity of the Islands depended upon this. From his time the governors began to develop the unused riches of the Philippines. The galleon trade was nearing its end, and a new era was beginning for the Filipinos.

The Teaching of Spanish.—During Anda's rule a royal decree ordered that Spanish be taught instead of the native dialects of the Philippines. In a great church council of 1590 the friars had decided to teach the Filipino tongues instead of Spanish. This was because they believed it necessary to teach religion to every one as soon as possible. The friars could learn the languages of the natives much quicker than the natives could learn Spanish. Very old people and little children might die ignorant of the gospel if it were not quickly taught them in their own tongue.

Many times the rulers of Spain ordered that Spanish be taught to the Filipinos. Most of the friars were willing to have this done. But they did not believe it would ever be possible to make Spanish the language of the common people. In later days, perhaps there were some who did not wish the Filipinos to learn Spanish because they were afraid the Filipinos would become wise enough to rule themselves. But the "Laws of the Indies",

the decrees of the governors of the Philippines, and the efforts of the church, show that Spain tried to teach her language to the Filipinos.

Death of Anda.—Anda made many enemies by his stern, just ways. These enemies fought against him at the court of Spain. He was fined, and some of his acts condemned. Wearied with work and the ingratitude of his country, he fell ill, dying at Cavite in 1776. His remains were placed behind the high altar of the Cathedral in Manila. His fame is secure today as one of the most upright governors that Spain ever sent to the Philippines.

Vasco and Agriculture.—José de Vasco y Vargas (1778-1787) was an intelligent and industrious man. Under him a serious attempt was made to improve agriculture. He published a proclamation, offering prizes to those who excelled in agriculture and industry. He encouraged the production of silk. Mulberry trees, on which the silkworm feeds, were planted in large numbers. For some years silk was made in the Philippines. The mulberry and the silk worm flourish in these Islands. In the end, however, the culture of silk did not pay. The plantations were abandoned. The silk of China and Japan was produced and sold cheaper than that of the Philippines. This was because wages were less in those countries, and men were willing to work more steadily than in the Philippines. Many things have failed in the Islands because Filipino laborers have been satisfied with earning a little money. Then they have abandoned their work to spend or gamble away their money. No country can have great industries till it raises up an army of

steady workers who will work for months at a time at the same rate of wages.

Why Java Prospered.—It is true that one reason for lack of labor was because the Spaniards did not always give the Filipinos a fair share of the products of their labor. In Java the Dutch compelled the natives of the island to work. But they gave them a larger share of what they produced than was given in the Philippines. Thus Java grew industrious and prosperous while the Philippines advanced slowly. We shall see an example of this in the way the Spanish managed the tobacco industry.

The Tobacco Monopoly.—For centuries the Philippines had cost the treasury of Mexico a large sum yearly. The burden of the royal subsidy was a heavy drain on the Mexican treasury. Vargas now thought of a plan to make the Philippine government pay its own expenses. He decided that all the tobacco must be raised, manufactured and sold by the government. This was called the Tobacco Monopoly. In 1781 the Filipino farmers were forbidden to grow and sell tobacco, except at the order of the government. The following year the government began the business of growing, manufacturing and selling tobacco. This monopoly continued for exactly one hundred years. The revenues of the government increased rapidly. There were some years now when it was not necessary to send a subsidy from Mexico. But the treasury was filled by means of oppression and injustice.

Abuses of the Tobacco Monopoly.—The government told the farmer just how much land he should plant

each year with tobacco. He was ordered to raise a certain amount from this land. He could not keep one leaf for his own use. His house was searched for hidden tobacco. If the farmer did not raise the required amount his land was given to another. He was heavily fined if he hid any.

When the government bought the tobacco of the farmer it fixed its own price. Then it made this tobacco into cigars and sold them to the farmer, again at its own price. The government inspectors of were often dishonest and cruel. They accepted bribes from some natives who broke the laws. They undervalued the tobacco of others. They treated harshly the families of those whose houses they searched. As time passed, the government paid less and less for the tobacco. The payments were slowly made. After planting most of his land with tobacco, and working hard and long to secure the crop, the farmer often waited longer still for his pay. Finally the government began to pay in written promises instead of money. Men went through the country and bought these pieces of paper of the natives, giving them less money than they were worth.

All these practices were not only cruel ; they were foolish. They made the people poor, unhappy and rebellious. The Filipinos bore this heavy load with patience. Yet at times they revolted and killed the inspectors.

“Royal Company of the Philippines.”—The greatest commercial enterprise that Spain started in the Philippines was the “Royal Company of the Philippines”, in 1785. The king, Charles III, was an investor in this

company. He and his governor, Vargas, did all they could to make it succeed. The capital of the Company was six million pesos. It had the sole right to trade between the Philippines and Spain, but not with Mexico. The Company encouraged the cultivation of silk, indigo, sugar and cotton. Pepper was planted by it in Luzon, the Visayas and Mindanao. It paid a higher price for Philippine pepper than for that of Java and Sumatra. But the Philippines were not so fit to grow pepper as these other islands. The *alcaldes-mayor* wanted all the trade of their provinces. They were jealous of the Company and would not assist it. So this great enterprise which cost so much and promised so well failed. A further reason for its failure was the unwillingness of the natives to work steadily.

✓ **"Sociedad Económica de Amigos del País".**—One of the best acts of Vargas was to establish the "Agricultural Society of Friends of the Country". He did this in obedience to a royal decree. The king ordered the formation of a "society of select persons capable of producing useful thoughts". This society was founded in 1791. In his speech at the first meeting of the Society Vargas said that the backward condition of the Philippines was on account of too great attention to the galleon trade. The Society included some of the most distinguished people of that day. It lasted till the close of Spanish rule. At times it was dead for years, but it was of some help to Philippine agriculture and industry.

Vargas Resigns.—Vargas did many other things, such as the suppression of highway robbery, the establish-

ment of a hospice, or house of refuge, and the creation of militia regiments of Filipinos. Like many other good governors, Vargas made enemies. Wearied with the opposition of the judges, merchants and others, he resigned in 1787. Some think he was the most useful governor the Philippines have ever had.

Industry Better Than Conquest.—Although the Tobacco Monopoly was oppressive and the Royal Company a failure, such efforts did more for the Philippines than the old expeditions of conquest to the Moluccas. They did more for the permanent prosperity of the country than the galleon trade. The Filipinos learned much about industry. The country grew in numbers and wealth. So rich a land, with every variety of soil and climate, needed but little encouragement.

Rafael de Aguilar Governor—1793-1806.—Aguilar was a governor of intelligence and energy. He continued the plans of Vargas. The Tobacco Monopoly was bringing large sums of money to the government. By royal order in his rule encouragement was given to the cultivation of the mulberry tree, and of cinnamon, pepper, cotton and cacao.

Aguilar built a road from Cavite to Manila. He was the first to light the streets of Manila. The iron mines of Angat received his help. His rule was marked by only one backward step, the exclusion of foreigners.

Aguilar and Foreigners.—In 1800 Aguilar forbade foreigners to settle in the Philippines. This policy was a great loss to the country. In a rich country, with so small a population as the Philippines then had, merchants

of other lands, with capital and energy, are a benefit. The United States have become great and powerful in a short time by freely admitting industrious immigrants of all nations except the Chinese.

Progress of the Filipinos.—Manila was no longer a village of nipa huts. Many of its inhabitants lived in luxury. The Governor loved display. He spent upon his household sixty thousand pesos a year. This was three times his salary. The islands were entering upon a long period of prosperity. The population was about one and one-half millions. The Philippines were coming to better days. They still suffered from the pirates and other evils, but their condition was steadily growing better. The Filipinos were learning their rights. From this time forward their protests had more weight with their rulers. Instead of the barbaric chiefs of Legazpi's day, their leaders were industrious, successful farmers and merchants. They had learned much from Spain. It was they who were now building her ships, churches and forts. Filipino soldiers were the larger part of Spain's army in the Philippines. Filipino priests were serving side by side with the Spanish friars. Filipinos were soon to share in the councils of Spain.

Question and Topics.

1. Describe the condition of the country at the close of the British occupation.
2. How did Anda show his honesty and economy?
3. What new era began with Anda?
4. To what did Anda direct especial attention?

5. What decision did the council of 1590 make about language?
 6. Why did not the Filipinos learn more Spanish?
 7. What hastened the death of Anda?
 8. How did Vargas attempt to encourage agriculture?
 9. Describe the attempt to raise silk in the Philippines.
 10. What is necessary for the existence of great industries?
 11. Why has Java been more prosperous than the Philippines?
 12. What caused the starting of the Tobacco Monopoly?
 13. When did the Tobacco Monopoly begin and end?
 14. Consider the effect of the Tobacco Monopoly on the treasury, the loyalty of the Filipinos, and upon agriculture.
 15. Name four evils of the Tobacco Monopoly.
 16. Describe the origin of the Royal Company.
 17. What were the products encouraged by the Company?
 18. Why did the Company fail?
 19. What was the aim of the Agricultural Society?
 20. Name four of the lesser acts of Vargas.
 21. Compare the methods of the modern governors with the former governors.
 22. Write a short essay on the advantages and disadvantages of admitting foreigners to a country.
 23. How much had the population of the Philippines increased between the Conquest and the year 1800?
 24. What was the salary of Aguilar?
 25. Mention some minor acts of Aguilar.
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CHAPTER XX.

THE FILIPINOS AND THE CORTES.

Napoleon conquers Spain.—In 1809 a ship arrived in Manila from Mexico with startling news. The year before, the great French emperor, Napoleon, had invaded Spain. He forced the king and capital to his feet. Then Napoleon placed his brother Joseph on the throne of Spain. The nation arose in arms. A council was established in Seville. This council proclaimed Fernando VII king.

First Filipino Deputies.—In return for the loyalty of the Spanish-American colonies and to get their further support, the decree of 1809 allowed them to send deputies to the *Cortes*. The *Cortes* was the body of men which made laws for Spain and her colonies. The Filipinos had never had a share in making laws for their own country. Now they were to be allowed to send some of their own people to tell Spain what they wanted.

In 1810 two natives of the Philippines, then in Spain, were chosen to represent the Islands. In the same year the City of Manila elected Ventura de los Reyes as Philippine deputy to the *Cortes*. He was an old and rich merchant. He sailed at once for Spain with his family, and labored earnestly for the good of the Philippines.

The Constitution of 1812.—A new Constitution was

proclaimed in Spain in 1812. It gave more power to the people to choose their rulers and laws. This Constitution was signed by deputy Reyes. The Philippines were entitled to one deputy for every sixty thousand inhabitants. At this time the population was about 2,000,000. Therefore they had the right to send about forty deputies. But the cost of sending and supporting a delegate for one meeting of the *Cortes* was about ten thousand pesos; so it was impossible to send forty. Therefore there were usually not more than three or four Filipinos at one time in the *Cortes*.

Publication of the Constitution.—When the Constitution was published in the Philippines in 1813, the people thought they would now be free from the labor tax and tribute. The governor had to send out a proclamation to the provinces explaining that no government could exist without taxes.

Restoration of Fernando VII.—In 1814 Fernando VII was restored to the throne of Spain. He began his new rule like a tyrant. He abolished the Constitution, and began again the Inquisition, which had been stopped the year before. All who opposed him were killed, or driven out of the country.

Revolt in Ilocos Norte.—When the natives of the Philippines were told of these changes they thought the officials in Manila were lying to them. They believed they were being robbed of the new liberties which the Constitution had given them. Fifteen hundred Ilocanos revolted in Ilocos Norte. Their attacks were directed mainly against the rich *principales*. They killed and robbed a

number of these. Convents and churches were burned and sacked. The books and papers in town records were destroyed.

Oppression of the Poor.—One cause of this revolt was the oppression of the poorer natives by the rich. The latter used to give raw silk or cotton to the common people, and require them to make it into cloth. When the cloth was delivered the rich would complain of its poor quality. They would say it weighed less than it did. Then they would pay the makers less than they ought.

If the Filipinos had stopped oppressing each other they might have thrown off the yoke of Spain. But as soon as a few of them got more power than the rest they began to oppress those under them instead of helping them to be free. No people can ever be free till they learn to treat each other justly.

The Constitution Renewed.—The revolts in Spain compelled the king to set up the Constitution again in 1820. The next year it was proclaimed all over the Philippines. That year four deputies were elected to the *Cortes*. The people did not rejoice much over the renewal of the Constitution; for they had learned that it made little improvement in their lot. The governor and the church officials did not want many deputies from Manila in the *Cortes*. They had always done as they thought best in the Philippines. They did not wish to have their plans and acts exposed and criticised in Spain. As for the Filipinos they had not received much benefit from the deputies, so they did not care.

The School of Freedom.—These events show that it is very difficult for a people who have never been free, to learn what freedom means. When the United States became a free nation she had already spent centuries in learning, little by little, how to use freedom. France, which tried to free herself about the same time, soon lost her freedom because her past history had not taught her people how to use liberty. She had to go school nearly a century longer before she established a strong republic.

Recommendations of the Deputies.—The efforts of Reyes in the *Cortes* were principally for the benefit of commerce. He recommended that the galleons no longer be allowed to carry on all the trade with Mexico. They were finally abolished in 1815. Greater freedom of trade with the other Spanish colonies was granted.

Another Filipino deputy, Iñigo, in 1815, recommended that the taxes upon the poor people be decreased. He advised that the government monopolies of tobacco, wine and other products be stopped, and every one be allowed to raise what he wished. He called the attention of the *Cortes* to the many false land titles in the Philippines. He asked that the missions of the friars to China be stopped.²² These missions were costing the government about fifty thousand pesos a year. He advised that a college be started in which Filipino boys could learn various native languages, so that they might be fitted to hold government positions in the provinces.

These were some of the things the Filipinos wanted. They did not get them. The reason was because Spain did not give the Filipinos representation in the *Cortes* in

order to learn how to govern them better, but to gain their friendship in time of trouble.

End of Representation in the Cortes.—In 1837, in a secret session of the *Cortes*, it was decided not to let the Filipinos send any more deputies to Spain. The reasons given for this were four—the distance of the Philippines, the expense, the difference of customs, and the lack of enough Filipinos sufficiently well educated for so high an office.

News of this action nearly created a revolution in Manila. The governor, however, agreed to make no changes till the *Cortes* decreed them. It really made little difference at that time whether there were Filipino deputies or not. The royal and the church officials were too powerful for a few deputies in Spain to change their plans.

Questions and Topics.

1. When, and why were the Philippines first allowed deputies in the *Cortes*?
2. Who was the first Filipino deputy?
3. To what did his recommendations chiefly relate?
4. Why did so few deputies from the Philippines attend the *Cortes*?
5. What was the first effect of the publication of the Constitution in the Philippines?
6. What two important changes did Fernando VII make when restored to the throne?
7. What was the principal reason for the revolt in Ilocos?
8. What is the lesson of this revolt?
9. What does the contrast between France and the United States teach?

10. Mention the five recommendations of Iñigo.
11. Why did the Philippines profit so little from representation in the *Cortes*?
12. Give and explain the four reasons why the deputies were discontinued.
13. What effect did this produce in Manila?

CHAPTER XXI.

REBELLION AND REFORM.

The Mutiny of Novales.—Many of the officers in the Philippine army were Mexicans. After Mexico gained her independence from Spain in 1819, it was thought best to replace these men with Spaniards. Governor Martínez in 1822 brought a number of officers with him from Spain for this purpose. The Mexican and the Filipino officers of the army were very jealous of these new arrivals. The old officers were not at once discharged, but they saw that it would be impossible for them to obtain promotion. Therefore they began to conspire to overthrow the government. Meetings of the conspirators were secretly held at San Pedro Macati. The plans of the Mexicans were discovered, and a number of officers were sent to Spain as prisoners.

Captain Novales was the leader of the revolt. One night in June, 1823, he led eight hundred soldiers against the loyal troops. It was a night of terror and confusion in Manila. The rebels captured the Palace and other public buildings, but not Fort Santiago. A number of Spanish officers were captured or killed.

Suppression of the Revolt.—Most of the Filipino troops remained faithful to the governor. Martínez soon came to the rescue of Manila with the Pampangan regiment, and within twenty-four hours ended the

revolt. Novales and about twenty other officers, Mexican and Filipino, were executed. The rest were pardoned.

The Filipino citizens had no share in this uprising. It was a mutiny of dissatisfied soldiers. Like many other attempted revolutions in Philippine history, the leaders were seeking only their own gain. They cared nothing for the liberty and prosperity of the common people. Had they overthrown the government, the Filipinos would have changed masters, but not have gained freedom.

Manuel Ricafort Governor—1825-1830.—Ricafort was an intelligent and active governor. Manila in his day was full of beggars and bad men. He caused a house to house visit to be made, and drove away many of these. He also punished those who sang evil songs, gambled, blasphemed, worked on feast days, or did not bring up their children properly.

Ricafort gave much attention to agriculture. He tried to improve the condition of the laborers. A great evil in the Philippines had been the taking of all that a man had to pay a debt. Ricafort ordered that laborers should not be put in prison for private debts. If a man could not pay his debts, his creditor could not take away his tools, animals, or land. The object of this law was to give a man time to pay his debts. He ordered that laborers who worked steadily for many years should be free from tribute. These reforms were good. The difficulty was that the governors of the Philippines did not hold their positions long enough to carry out their reforms. When a new governor came to the Philippines he did just as he pleased. If he did not agree with the governor who came

before him, he did not compel the people to obey the laws that the former governor had made.

The Rebellion of Dagohoy.—Ricafort suppressed a rebellion that had begun one hundred years before. A century before his time a Jesuit priest in Bohol ordered the capture of a man who had abandoned the Catholic faith. The native who tried to capture him was killed. The brother of the dead man brought the body to the priest for burial. The priest demanded the usual fee. The brother, who was named Dagohoy, refused to pay a fee, saying that as his brother had died in the service of the priest he ought to be buried without charge. For three days the body lay unburied while they quarrelled. Then Dagohoy swore that the priest's body should also lie unburied three days. He started a rebellion. The people of Bohol had always loved war. Three thousand people joined Dagohoy. They lived for a time on a rich *hacienda* of the Jesuits. Then they killed the priest who refused to bury the body without pay. The body of the priest lay unburied four days.

An Independent People.—For nearly a hundred years these people and their descendants remained unsubdued in the mountains of Bohol. It was the most successful rebellion the Filipinos ever made. It is a mistake to think that the real cause of this rebellion was the refusal of the priest to bury the dead body. Many times in the history of the Philippines a few Filipinos have become weary of the life of civilization and left it to live the wild life of the mountains. Sometimes they have done it because they were oppressed ; at other times simply

because they loved a wild life. Today the Filipinos have far more freedom than they ever had under Spanish rule. All but one or two of the governors of the forty provinces are Filipinos. All the officers of the more than six hundred municipalities of the Philippines are Filipinos. There is plenty of work for all. No one needs to flee to the mountains and live a wild life. Yet there are still those who do this. The real reason for this is not because they are oppressed, or because they desire to help their brother Filipinos. It is often because they do not love civilization. The life of a civilized man is a life where each respects the rights of others. It is a life where each obeys the laws that are made for the good of all. But these people of Bohol that withdrew to the mountains preyed upon other Filipinos. They attacked the villages on the coast. If they had gained their living by agriculture and industry we might admire them. But they robbed and killed their neighbors. No man is obliged to live in a country if he does not like the government. He may go to some other country. But if most of the people in a country desire to obey the law nothing can be worse than for a few men to rebel and live like savages. It was therefore a good thing that Ricafort finally suppressed this rebellion.

The New Pueblos.—Ricafort determined to compel these rebellious mountaineers to live among and like the civilized Filipinos. They had increased to twenty thousand in number. Under Governor Raón pardon had been offered to all who would return to a civilized life. But the leaders threatened to kill any who accepted this

pardon. Ricafort therefore sent the *alcalde-mayor* of Cebú with a large force to bring back the rebels to a civilized life. The loyal Cebuans and Boholans of this force penetrated to the heart of the mountains of Bohol. It required over six thousand men and more than a year of fighting to do this. In the end five new pueblos were formed on the coast of Bohol and in these and other pueblos the mountaineers were made to live. Had this not been done, Bohol today would be a wilderness populated with savage tribes.

Pascual Enrile Governor—1830-1835.—Enrile was another governor whose rule did much for the progress of the Islands. Many of the governors knew little of the Islands outside of Manila. Enrile was a great observer. He travelled over the provinces of northern Luzon. The maps of the Islands were very imperfect. Enrile had in his service a very intelligent young engineer called Peñaranda. The governor caused new maps and charts to be made by Peñaranda. At this time the great north and south highways of Luzon were begun. Peñaranda made surveys for the post-roads. Later he was governor of Albay. Here he greatly improved the roads and encouraged agriculture.

Advantages of Good Roads.—No country can be civilized, still less prosperous, without roads. With good roads there are fewer bandits, because it is easier to pursue and capture them. Crops can be transported more cheaply. Land that is rich but useless, because its products cannot be carried to market, becomes valuable. With good roads it is easy to reach schools and churches,

two of the greatest helps to civilization. Without good roads the people of the Philippines never can understand each other. As long as the Filipinos live in the villages where they were born, and never see or talk with the people of other towns and provinces, they will never become a nation.

Enrile should therefore be long remembered as a wise and useful governor for the efforts he made to cover Luzon with good highways.

Kinds of Rebellion.—We have studied all the important rebellions in the Philippines for nearly three centuries of Spanish rule. We have learned that most of them were due to the abuse of the tribute system and the forced labor law. We have seen how the government monopolies were the cause of others. Still others came from the desire to return to the free, savage life of the mountains and forests. One or two were started by soldiers in revenge for wrongs or to satisfy ambition. We are now to read of a rebellion that had religion for its cloak and independence of Spain for its aim.

The Revolt of the Cofradía—1840-1841.—Apolinario de la Cruz was a *donado*, or helper, in the Hospital of *San Juan de Dios*. He was a young Tagalog, slight in figure, silent and religious. He organized the "*Cofradía de San José*". This was a religious brotherhood in honor of St. Joseph. None but Filipinos were allowed to join this brotherhood. It soon had several thousand members in Laguna, Tayabas and Batangas. Each member paid a tax of one real a month. Secret meetings were held. The authorities of church and state

suspected that the real purpose of the brotherhood was to start a revolution. Therefore they refused the request for permission to hold a *novena* in Tayabas. At the same time they tried to arrest the young leader. But Apolinario fled from Manila to Laguna.

Destruction of the Cofradía.—Apolinario called his people together, and took refuge in Igsaban. He enlisted the aid of the Negritos to fight the Spaniards. Governor Ortega, of Tayabas, attacked him with a force of three hundred. This force was defeated and Ortega was killed.

The Spanish authorities now realized that a serious rebellion had arisen. A large force of soldiers was sent from Manila to destroy the *Cofradía*. Apolinario had encamped on the peninsula of Alitao near the city of Tayabas. The river was on two sides of his camp and a mountain in the rear. Here he had built a church. Strange ceremonies were held there. Apolinario claimed to have the special protection of the Virgin Mary. He told his followers that when their enemies attacked them the earth would open and swallow their foes.

In the battle that followed five hundred of the *Cofradía* were killed, after a brave fight. Apolinario's own men, filled with rage at being deceived, tried to find and kill him. But he had fled. A few days later he was captured, tried, and executed. His followers called Apolinario "king of the Tagalogs". Most of them were poor, ignorant peasants. We shall see how in the next revolt Filipinos of a different class, with new ideas, were the leaders.

Questions and Topics.

1. What caused the rebellion of Novales?
 2. Why was it not successful?
 3. What would the Filipinos have gained by the success of Novales?
 4. What was the condition of Manila in the time of Ricafort?
 5. What laws for the benefit of laborers did Ricafort make?
 6. Why did many good reforms fail?
 7. What was the immediate cause of the rebellion of Dagohoy?
 8. What was the real reason?
 9. What sacrifice does civilization require?
 10. How long did the followers of Dagohoy remain independent?
 11. What offer did they refuse?
 12. How did the trouble finally end?
 13. What great service did Enrile do the Philippines?
 14. Find four reasons why good roads are a benefit.
 15. Mention five causes of rebellion.
 16. Write a short story, in your own words, of the revolt of the *Cofradía*.
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CHAPTER XXII.

CLAVERÍA AND URBISTONDO.

Changes of Governors.—Beginning with Clavería . twenty different governors ruled the Philippines in twenty-five years. In a country where each governor had the power to change the plans of his predecessor frequent changes were made. Many reforms were begun by these governors, but few of them were finished. Montero, the greatest of modern Spanish historians of the Philippines, said: "As hell, according to a vulgar proverb, is paved with good intentions, so Spanish legislation appears full of wise laws and beautiful theories which are never enforced. The very men who proclaim the soundest principles of government and thunder against the existing political and social evils are the first to commit them."

Character of the Spanish Officials.—There were several reasons for this. One reason was because the governors of the Philippines did not have capable and faithful subordinates. Governor Novaliches said: "It is not hidden from you that carelessness has been exercised in the choice of those to serve in the Antilles. It is a sad but true fact that as a rule neither the most intelligent nor those most careful of their good name and reputation have gone to those distant countries. Nor is it necessary that I point out to you the evils that have followed in the train of this practice."

The Friars and the Governors.—A further reason was the ignorance of the governors of the real needs of the Filipinos, and how to satisfy them. The people who really understood the country were the parish priests. These men as a rule spent their lives in the Philippines. Many of them spoke the Filipino tongues fluently. On the whole they had the good of the natives at heart. When they saw laws proposed by men who knew little of the Philippines and the Filipinos they fought against these laws. If they could not influence a governor they persuaded his successor to change the laws. Oftentimes they were in the right. But right or wrong no country can prosper with two ruling classes who do not agree. Therefore, though the governors during this period were intelligent and active men, they accomplished very little by their numerous laws.

Effect of Travel and Commerce.—The world advanced so rapidly during the nineteenth century that it was impossible that some light should not reach the Philippines. In the middle of that century the world began to be girdled with steamers and telegraph-lines. People travelled more, and commerce brought all countries closer together. So in spite of the weakness of the Philippine government a few of her rulers who had learned modern methods succeeded in helping the country. Among these are two whose names are most worthy to be remembered—Clavería and Urbistondo.

Narciso Clavería Governor—1844-1849.—Clavería was a man of "culture, probity and industry". He travelled through many provinces trying to learn the

needs of the Filipinos. He encouraged agriculture, improved the streets and suburbs of Manila, and tried to give the Islands a government as good as that of modern Spain. We shall study a few of his acts.

Reformation of the Calendar.—The Philippines till 1845 were one day behind the calendar of Europe. When Magellan sailed west around the world he lost a few minutes every day. He was going the same way the sun seems to go, so his day ended later than that of the people who remained in Europe. Therefore he was later in beginning the next day. By the time he reached the Philippines he was a day behind Europe in his date. This error had been known for centuries. That it was not corrected shows how slow the rulers of the Philippines in those days were to change a custom. Finally Clavería and the archbishop agreed to drop December 31, 1844, from the Philippine calendar. So the day that followed December, 30, 1844, in the Philippines was called January 1, 1845.

Surnames of the Filipinos.—From the days of the Spanish conquest some Filipinos had received Spanish surnames. Most of the people, however, had no surnames. This caused much confusion. So in 1849 Clavería sent to the chiefs of the provinces long lists of Spanish surnames. These were sent out to the different towns, and given to the natives who had no surnames. In many towns all these names began with the same letter of the alphabet.

First Steamers in the Philippines.—The first steamers to sail regularly in Philippine waters were the “Maga-

planes", "Elcano", and "Reina de Castilla". They were brought from London in 1848. These steamers were of great value, because now it was possible to chase and capture the swift boats of the Moro pirates.

The Alcaldes-mayor.—From the earliest days the chief of a province had acted both as governor and judge. He also engaged in trade, of which he had a monopoly. With the duties of three men to perform, it was not strange that the *alcaldes-mayor* were often poor rulers. They knew little of the law. Therefore they sent all the important cases to Manila. For this reason there were often long delays in deciding cases. Sometimes it required years to get justice. This encouraged the strong to oppress the weak. Clavería therefore ordered that the *alcaldes-mayor* be men of two years' experience in the law.

Gains of the Alcaldes.—Clavería also ordered that the *alcaldes* should not engage in trade. This wise decree was not fully obeyed for many years after the time of Clavería. At that time there were thirty-one provinces. The *alcalde* received a salary of from three hundred to two thousand pesos a year. The most common salary was six hundred pesos. In return for the privilege of controlling the trade of the province the *alcalde* paid the government as high as three thousand pesos a year. Yet they usually became rich. Men of high position tried to get these places. Sometimes they returned to Spain with fortunes, after a few years as *alcalde*. Too often these fortunes were made by dealing unjustly with the Filipinos. From the days

of the first *encomenderos* the Spanish officials looked upon the Filipino as a mine out of which to dig a fortune. They did not see, as the Dutch in Java have seen, that if the rulers of a country are to be prosperous they must make all the people prosperous.

Conquest of Joló.—Clavería had conducted a successful expedition against the pirates of the Sámal Islands. He destroyed several forts on the Island of Balanguingui and released one hundred and thirty Filipino and Dutch captives. But Joló, the great stronghold of Moro piracy, remained unsubdued after three hundred years of Spanish rule.

Antonio de Urbistondo, governor 1850-1853, demanded of the sultan of Joló the punishment of some pirates who had attacked Sámár. The sultan refused the request and fired upon the ships of Urbistondo. Then the Spanish government aroused itself to strike a death blow at the old enemy of the Filipinos. The merchants of Manila gave eighty thousand pesos toward the expenses of an expedition, and loaned several ships to Urbistondo. A great force of Cebuans and Boholans, under the brave Father Ibañez, joined the fleet which sailed from Manila. Urbistondo collected all his forces at Zamboanga. He had three thousand Spanish troops and one thousand Filipinos. The fleet sailed to Joló. The city was filled with thousands of Moro warriors, and strongly fortified. The two days' battle that followed was one of the bravest and bloodiest ever fought on Philippine soil. Father Ibañez fell, flag in hand, on the walls of Fort Daniel. Several hundred of the loyal forces were killed



SULTAN OF JOLÓ WITH HIS DATOS.

or wounded. Many Moros were slain, and the city of Joló captured.

Treaty with the Sultan.—The sultan was compelled to make a treaty with Spain. He agreed to use the Spanish flag, and to allow freedom of commerce and religion. But the promises of these pirates were never worth anything. The Spaniards agreed to pay the sultan a pension of fifteen hundred pesos a year and smaller pensions to several of his *datos*. In reality the sultan had made a good bargain. Spain showed her inability to conquer and keep Joló. Still, the pirates long remembered their defeat. From that day they did less harm to the people of the northern islands.

The First Philippine Bank.—Commerce is the pillar of modern civilization. To carry on a great commerce banks are necessary. The first bank in the Philippines was due to the energy of Urbistondo. He furnished half the money to start it from the *Obras Pías* and other public funds. The bank opened in 1852. It was called the "*Banco Español-Filipino*". Few Spaniards or Filipinos had the money or the courage to deal with it. The people of Manila were always slow to make changes in their way of doing business. Foreign merchants had been shut out of the Philippines till very recent years. The merchants here had no competitors to show them and make them use better methods. Finally it became necessary to allow foreigners to do business with the bank. Then commerce and industry began to flourish. Merchants could get capital to purchase large and fresh stocks of goods. The great commercial houses now

began to do a large business. Manila was waking from the sleep of centuries.

The Next Ten Years.—In the nine years succeeding Urbistondo eight governors ruled the Philippines. They attempted many things, with little success. It was impossible for the country to flourish when governors were changed so often. Each man was ambitious to become famous. So he tried to do something different from the governor who came before him. Some of the governors were sent to the Philippines against their will because the king did not want them in Spain. All this was very bad for the Filipinos.

We shall study only two or three important events of these ten years.

Return of the Jesuits.—The Jesuits had been expelled from the Philippines, by order of the king, in 1768. For nearly one hundred years there had been none of this famous religious order in the Islands. In 1859 they began to return. They were not allowed to become parish priests in the civilized towns or to hold *haciendas*. They could organize and teach schools, and serve as missionaries among the wild tribes. The special field for their missionary work was to be Mindanao. Here they taught many savages to live in towns, and instructed them in religion. Their work since their return has been very useful. The Filipinos are better disposed toward them than toward any other order.

The Recollects had to leave Mindanao to make room for the Jesuits. Then they were given parishes in Cavite and Manila which the Filipino priests held. The native

clergy felt that this was unjust, and appealed to the king. But the plan was carried out in spite of their protest. From this time hatred for the friars increased rapidly among certain classes of Filipinos.

Reforms in Education.—For three hundred years the schools of the Philippines had been in charge of the friars. Antonio Sedeño, a Jesuit, established the first true Spanish school in the Philippines. The friars decided what should be taught. They selected and trained the teachers. They gave as much attention to education as their other duties would allow. In doing this they did a great deal for the Filipinos. In the early days the Spanish government was too poor to establish a good system of secular public schools. Besides, it was long thought in Europe that the charge of the schools belonged to the church, and that religion should be the chief matter of instruction. But by the middle of the nineteenth century education had become a science in Europe. It was now thought to be the duty of the state to educate all its children. Men began to see that the public school was a place to learn about earth as well as heaven.

Educational Decree of 1863.—Therefore a royal decree in 1863 placed the governor of the Philippines in charge of all the schools. He was assisted by the archbishop and others. The chief school inspector of each province was its governor, who was also assisted by a church official. The town inspector of schools was the parish priest.

It was ordered that every town should have at least one school for boys and one for girls. Instruction was

free for all, and all were obliged to attend. Many school houses were built and new studies were introduced into the schools.

In 1865 the Jesuit Normal School was opened in Manila to educate teachers for the primary schools. The government tried to have Spanish taught in the schools. Text books in the Philippine languages were ordered translated into Spanish. Teachers were to be free from the labor tax. Other wise regulations were made, but these reforms were poorly carried out because church and state did not work in harmony. But we should not judge the past by the standards of the present. Spain did more for the education of the Filipinos than many nations have done for their colonies. Small as the results seem, they were of great value and one of the greatest benefits that the Filipinos received from the Spanish government.

Earthquake of 1863.—In 1863 and the following year many calamities fell upon the Philippines. The locusts destroyed the crops in the southern islands. Cholera caused many deaths. Great fires burned thousands of houses in Manila, Batangas and elsewhere. Among the losses was a government storehouse containing two million pesos' worth of tobacco.

Most terrible of all was the earthquake of 1863 in Manila. On June 3, at 7.31 p.m., the earth began to tremble. Rents opened in the ground. A cloud of flame and dust arose above the falling city. The bells of the churches clanged wildly with the first shock; at the second they fell to the ground. More than six hundred of the largest and finest buildings of Manila were

destroyed. A cry of grief and terror went up from the stricken city. Six hundred persons were killed and injured. All who were able fled outside the walls, and lived for days in the native huts, afraid to return to their homes. Five days later another shock completed the ruin of the buildings. The Augustinian convent was the only public building that was uninjured.

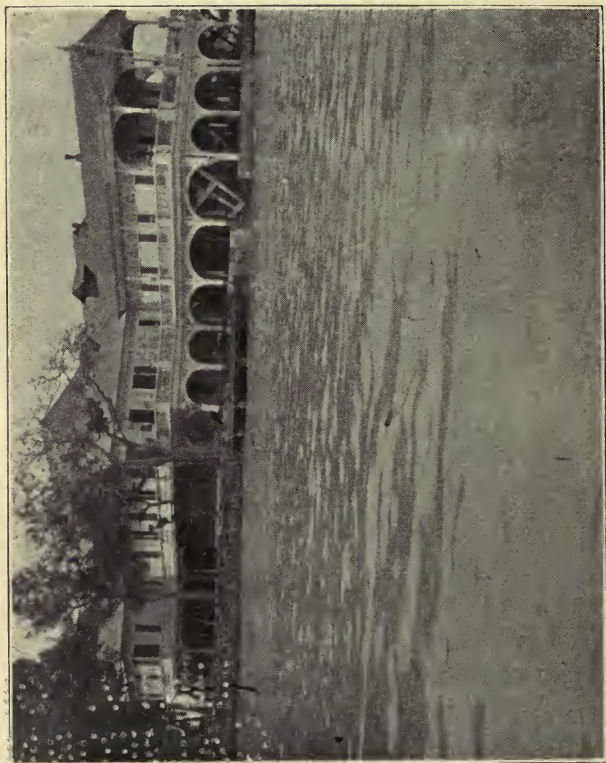
Large sums of money were collected in Spain and the Spanish colonies for the relief of the sufferers from the earthquake. It was many years before this money was distributed. Much of it never reached the people for whom it was intended.

Questions and Topics.

1. What can you say of the changes of governors from 1844 to 1869?
2. Name two reasons why the plans of the governors in this period often failed.
3. What forces helped to modernize the Islands?
4. What sort of a governor was Clavería?
5. Explain the reform of the calendar in 1844.
6. Can you think of any advantages of surnames?
7. Of what special value were the first steamers in the Philippines?
8. What three occupations did the *alcaldes-mayor* have?
9. Why was justice slow?
10. What was the range of salaries of the *alcaldes*?
11. How did they become rich?
12. Why was it bad for them to engage in commerce?
13. What happened at Balanguingui?
14. Describe the conquest of Joló by Urbistondo.

15. Who gained most by the treaty and why?
 16. Of what importance are banks to civilization?
 17. Why did the first Philippine bank nearly fail?
 18. What about the governors in the ten years after Urbis-
tondo?
 19. When were the Jesuits expelled, and when did they
return?
 20. On what conditions did they return?
 21. What did the Recollects now have to do?
 22. What effect did this have on the Filipinos?
 23. Who established the first Spanish school in the Phil-
ippines?
 24. What was the relation of the friars to the schools?
 25. Why did not the Spanish have secular schools in the
Philippines earlier?
 26. What were the causes of the educational decree of 1863?
 27. Who had charge of the schools in the Archipelago, the
province, and the town?
 28. What improvements in education did this decree order?
 29. Why were these reforms only partly successful?
 30. Why should Spain be praised for her educational work
in the Philippines?
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THE
LIBRARY OF
THE UNIVERSITY OF
CHICAGO



THE GOVERNOR'S PALACE (MALACAÑANG), MANILA.

CHAPTER XXIII.

THE DAWN OF REPUBLICANISM.

Revolution in Spain.—In 1868 Isabela II was dethroned. Many of the revolutionists wanted a republic. Instead, a constitutional monarchy was formed which lasted two years. This event was of the greatest importance to the Philippines. A governor-general with ideas of equality, freedom and democracy was now sent to the Islands. The Filipinos now began to learn the meaning of a republic, of the rule of the people.

Carlos de la Torre Governor—1869-1871.—No governor had ever come to the Philippines with such ideas as La Torre brought. Philip II had given to Das Mariñas a body-guard of halberdiers. The governors-general were accustomed to appear in public with the pomp and display of monarchs. La Torre changed this custom. He dressed simply, wore a straw hat, and went about the city without an escort. He treated the Filipinos as fellow citizens, not as beings far beneath him.

Señora de Sanchiz.—La Torre's wife was an invalid, so the wife of Colonel Sanchiz received the guests of the governor at the palace. She was a woman of culture and ability. At the receptions at Malacañan she received the Filipinos so courteously and cordially that

Spaniards withdrew in envy. The Filipinos called her "*la madre de los Filipinos*".

"Guias de Torre."—The provinces near Manila were full of robbers in those days. Torre was weak in dealing with these bandits. He pardoned one of their leaders, Camerino, and gave him command of the "*Guias de Torre*". This was a police force whose object was to destroy brigandage. Some of its members had themselves been bandits. They were now taken, fresh from robbery and murder, and given "safe conducts". Often they aided the robbers instead of attacking them. It soon became necessary to put several provinces under martial law. Experience has shown in the Philippines that it is unwise to forgive men who have gone about the country for years as *ladrones*.

The Red Ribbon.—September 21, 1869, the new Constitution was sworn in Manila. To celebrate the revolution of 1868 the governor held a reception. Many Filipinos attended. A procession with flags and music, led by Father Burgos, Joaquin Pardo de Tavera and Maximo Paterno, marched to the palace. Such a procession, in honor of such an event, would have been impossible under former governors.

At the reception Señora de Sanchiz was conspicuous, with a red ribbon about her hair upon which appeared the words, "*Viva el pueblo soberano*". About her neck was a red tie bearing at one end the words, "*Viva la libertad*", and at the other, "*Viva el General Torre.*" These were strange scenes for the Philippines. The new governor was fulfilling the hopes of the revolutionary

leader who said of him, "We hope that under his rule individual rights may be proclaimed in the Philippines."

Spread of Republicanism.—By the close of La Torre's rule everything was in confusion. The revolutionary government had sent new officials to the Philippines. These men were full of democratic ideas. They spread these ideas among the Filipinos. For the first time many began to understand the difference between the rule of a king and the rule of the people. Filipinos were allowed to read papers and magazines full of republican ideas.

The revenues of the government grew smaller because collected by inexperienced men. La Torre, therefore, was recalled to Spain. He left the Filipinos full of hopes and ambitions, but with no knowledge of how to attain them.

The Meaning of Freedom.—The Filipinos thought, and many still think, that good laws would make the people free. But no people is made free merely by changing the laws. In order to use freedom properly the citizens of a country must be intelligent, industrious, respectful of the rights of others, and obedient to the laws. Not until a nation is composed of such people is it ready for political freedom. Spain had far more citizens of this sort than the Philippines had, yet it was impossible to establish a republic in Spain. Peoples who have lived in oppression and ignorance for centuries need a very long preparation for freedom.

Rafael de Izquierdo Governor—1871-1873.—A stern and firm governor of the old style succeeded La Torre. Republican ideas were losing ground in Spain. Amadeo I. had been proclaimed king. The ceremony of

taking the oath of obedience to the new monarch was held in the *Ayuntamiento*. In the old days this event was a time of enthusiasm and festivity. But on this occasion the spirit of loyalty was missing. New thoughts had come to the Filipinos. Respect for kings was passing away.

The hopes raised under the liberal rule of La Torre were frowned upon by Izquierdo. He assumed the proud ways of the former governors. He yielded to the influence of the religious orders. The people felt that there was no chance to get their liberty by peaceful means. Therefore they secretly planned an insurrection against Spain.

The Cavite Insurrection.—The night of January 20, 1872, was set by the conspirators for the destruction of the Spaniards in Cavite and Manila. Rockets were to be fired from the walls of Manila as a signal to the rebels in Cavite that the revolt had begun in Manila. Toward evening a Filipina in Manila told a Spanish officer that all the Spaniards would be killed that night. This officer at once notified Governor Izquierdo. The governor immediately visited all the barracks and warned the officers to be on their guard. The native soldiers who were in the plot saw that their plans were discovered. Therefore they did not rebel.

Meantime the conspirators at Cavite were watching the horizon towards Manila for the sign of the rockets. In Sampaloc that evening they were celebrating the *fiesta* of the Virgin of Loreto. The fire-works in honor of this event were mistaken for the promised signal. Several hundred soldiers of the Cavite Arsenal and of Fort *San Felipe* seized their guns and revolted with the cry "Death

to Spain." They killed the commander of the fort and some other officers. The colonel of the seventh infantry prevented his soldiers from rebelling. These were fired on from the fort by the rebels. The latter now held the fort, besieged by the loyal natives. That night the news of the revolt reached Manila by boat. There was surprise and fear among the Spaniards. Manila was garrisoned by Filipino regiments with Spanish officers. These regiments were faithful to Spain. They were carried to Cavite in boats. The rebels refused to surrender. The fort was taken by storm on the second day, and most of the rebels were put to the sword.

Cause of the Insurrection.—The Spaniards thought that the native priests, jealous of the friars, planned this insurrection. Others say that the friars secretly stirred up the insurrection so that they might accuse the native clergy of a crime that would prevent their advancement. This seems unreasonable. Whether the revolt was planned by the Filipino priests or not, the object of the insurrection was freedom from what the Filipinos considered the tyranny of Spain. To some this freedom meant the expulsion of the friars. Many would have been satisfied with reform, without independence of Spain. Others wished independence and the establishment of a Filipino republic.

The importance of this insurrection was great, though it had small success. A more intelligent class of Filipinos planned it than the leaders of previous insurrections. It was the first revolt of importance in which hatred of the friars strongly appeared.

Burgos, Zamora and Gómez.—These three men were Filipino priests. Burgos and Zamora were curates of the Cathedral of Manila. Gómez was parish priest of the pueblo of Bacoor, Cavite. All had long been suspected of treachery to Spain. They had striven for the rise of the Filipino clergy. Their ability and influence had aroused jealousy. The Spaniards arrested them, and charged them with being the authors of the insurrection. Some of the captured rebels said they were urged to revolt by these priests. On the fifteenth of February the Council of War condemned them to die by the garrote. The unhappy trio declared their innocence to the last. Proofs of their guilt have never been published. Most Filipinos believe they were martyrs to the cause of freedom.

The Execution.—At sunrise, on the seventeenth of February, 1872, the three priests were led out to the Bagumbayan Field to receive the death penalty. Clad in humble suits of black they walked through files of soldiers to meet their fate.

Gómez was possessed of property valued at two hundred thousand pesos. Just before he went forth to death he calmly dictated his will, leaving most of his wealth to a son born before he entered the priesthood. On his knees, about to die, he said to the officer of police at his side that he had forgotten a bag of money which lay under his pillow. He asked that this be given to the poor.

The large field of Bagumbayan and the Luneta were filled with an immense and solemn throng. Batteries of

artillery faced the crowd, ready to fire at the least sign of revolt. Gómez met death calmly. Burgos and Zamora perished weeping bitterly. The multitude went quietly to their homes. The threat of the cannon had stilled their hands, but not their hearts. A harvest of revenge was sown that day.

The "Mailed Hand".—Many others were condemned to death or imprisonment. The trials were swift and secret; the sentences promptly executed. Fear and rage filled the hearts of the rulers. Izquierdo sent to Spain for a regiment. Henceforth the Philippines felt the weight of the "mailed hand". There was peace in the land for years after this, but beneath the surface a deeper and more terrible revolt than the Islands had ever known before was forming.

Questions and Topics.

1. What sort of a government was formed in Spain in 1868?
2. What kind of ideas did Governor La Torre have?
3. What was La Torre's policy toward *ladrones*?
4. Why is such a policy a failure?
5. How was the Revolution of 1868 celebrated in Manila?
6. How were republican ideas spread in the Philippines during La Torre's rule?
7. In what state did La Torre leave affairs in the Islands?
8. What qualities must a people have to fit them for republican government?
9. How did Izquierdo differ from La Torre?
10. What two views have been held about the movers of the Cavite insurrection?

11. Mention two features of this insurrection that give it importance.
12. What was the state of the people after the execution of the priests?
13. How were the conspirators tried?
14. What kind of peace followed?
15. Write the story of the Cavite insurrection in 100 words.

CHAPTER XXIV.

PEACE AND PROGRESS.

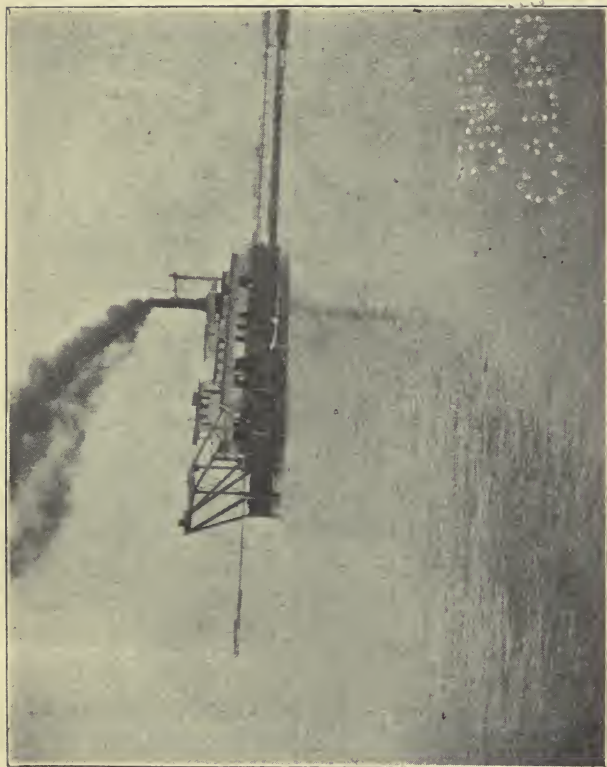
Peace.—In the years from 1872 to 1896 there was no serious insurrection in the Philippines. Gradually the Filipino soldiers were replaced with Spaniards. The rulers no longer had confidence in the loyalty of the native troops. For centuries the Filipinos had fought the battles of their conquerors against both natives and foreigners. If the rule of Spain had been just and generous, the Philippines would still be hers. But she had abused the faith and disappointed the hopes of the Filipinos. They no longer had confidence in promises of reform which never came true. The peace of these years was therefore kept at the cannon's mouth.

Commercial Growth.—Peace, even of this sort, was better for the commerce and industry of the country than war. The Suez canal was opened in 1868. Steam navigation was rapidly growing. A direct mail service between the Philippines and Spain was begun in 1874. At the same time Legazpi, Tacloban, and other ports were opened to foreign commerce. Telegraphic lines were constructed in some parts of the Islands in 1873. The Manila-Dagupan railroad was opened in 1891. Capital from other countries was invested in business undertakings. All these changes brought the Philippines nearer the great markets of Europe and America. The *alcaldes*-

mayor no longer monopolized the trade of the provinces. Wealth began to be distributed among many, instead of remaining in the hands of a few. With a wise government this prosperity would have been much greater. The reason the Philippines advanced in this period was because the commerce of the great world outside grew so fast that the riches of the Philippines could no longer be hidden. Small credit is due to the government.

The Works of the Port.—A proof of the incapability of the rulers is the attempt of the Spanish government to build a harbor for Manila. Manila Bay is so large that ships are not protected by the land from storms. When the southwest monsoon blows, ships sometimes lie for many weeks waiting for their cargoes. At such times it is impossible to load or unload them. The bay is shallow near Manila. Ships have to anchor far from the shore. Their cargoes are taken to and from them by small boats. This has been a great loss to the commerce of the country. In 1880 harbor works were begun. It was planned to build great walls of stone to shelter the ships from the waves. Within these walls the bay was to be dredged so that ships could come near the shore. Large sums of money were expended. The work went on for years, but little progress was made. It was believed that this money was not honestly or wisely spent. Finally Governor-general Weyler in 1889 decreed that these works be stopped, because they "consumed hundreds of thousands of pesos, and made almost no progress".

To see what a strong and honest government can do, one may now look at a tract of land larger than the



THE GREAT DREDGE, PORT WORKS OF MANILA.

walled city of Manila, which has been pumped from the bottom of the bay in the three years from 1901-1904. Large steamers now lie near the shore, protected behind a great sea-wall. Within another year or two, great warehouses will cover these broad acres. The largest steamers will discharge their cargoes at the side of the pier into railroad cars, to be carried to all parts of Luzon by a net-work of railways.

End of the Tobacco Monopoly.—Under Governor Primo de Rivera in 1881 the government ceased to raise and sell tobacco. This monopoly had become a disgrace. Large sums were due the farmers for the tobacco they had raised for the government. Since this monopoly has ceased many Filipinos have succeeded in making a good living by raising tobacco for themselves. It is said that since the semi-slavery days of compulsory tobacco raising are ended the farmers do not grow as good tobacco, or cure it as carefully. But the bribery and abuses of the old days are ended. Free industry and an honest government are worth more than tobacco.

Municipal Councils.—In 1893 a change was made in the way of governing towns. For a long time the head of the government in each town was the *gobernadorcillo*. This man was the only official with much power. He did what the *alcalde-mayor* ordered him to do. But the *alcaldes* seldom visited the *pueblos*, and in all small matters the *gobernadorcillo* acted like a little king. He was chosen by thirteen men only. One of these was the last *gobernadorcillo*. Six were men who had been in the past *gobernadorcillos*. The remaining six were *cabezas de*

barangay. The *gobernadorcillo* must be a native, or a Chinese mestizo. The *alcaldes-mayor* were Spaniards. So the power to choose the *gobernadorcillo* was in the hands of a very few. This was a poor school in which to learn self-government. The Filipinos did not choose their rulers nor decide how the taxes should be spent.

The new law of 1893 was an improvement. Instead of thirteen men, all the *principalia* were allowed to choose the head of the town. This head was now called the *capitan municipal*. Four *tenientes*, or lieutenants, were elected to assist him in his duties. But there were not many who belonged to the *principalia*. To be a *principal* a man must have been a *cabeza de barangay*, *capitan-municipal*, *teniente*, or rich enough to pay an annual land tax of fifty dollars. These men elected from themselves twelve delegates. The delegates chose the *capitan* and his four assistants. Some things were decided by this Council of five alone; others by the Council and the delegates together. The *capitan* was not obliged to follow their advice.

Small as this increase of the power of the people was, it taught them a little about self-government.

Progress in Education.—During this period the schools were slowly becoming secular instead of religious. The power to control the schools was passing from the hands of the friar to that of the Filipino officials. At first the schools were not so well managed in some ways as before. It requires great education and experience to conduct schools wisely. The officials of the government were not so well qualified to teach as the friars, and had

not always the same interest in the schools. But it was better that the Filipinos should learn to have a share in the conduct of their schools. The things that a people learns to do for itself are worth the most to it. The American government is making every possible effort to train the Filipinos to carry on their system of education by their own efforts. They are put into positions of importance in the schools as fast as their ability improves. It is only just to say that they are making rapid progress in the knowledge of what makes a good school, and of proper methods of teaching.

Questions and Topics.

1. How was peace sustained from 1872 to 1896?
 2. Why had the Filipinos lost faith in Spain?
 3. Mention six things that improved commerce.
 4. Write a short composition on the influence of steam navigation on commerce.
 5. Why did the Spanish port works fail?
 6. What is the nature of the port works the American government is building?
 7. What were the advantages of ending the Tobacco Monopoly?
 8. What was the old method of electing the *gobernadorcillo*?
 9. Describe the municipal law of 1893.
 10. What was the effect of the secularization of the schools?
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CHAPTER XXV.

THE LAST STRUGGLE AGAINST SPAIN.

New Leaders.—In most of the revolts that we have studied, the ignorant classes were the actors. The leaders were usually religious fanatics, or men who selfishly deceived the people for their own gain. Such men knew nothing of the principles of republican government. Had they succeeded in their plans the Filipinos would have been the losers. Often their revolts were just, but they were always poorly planned and feebly carried out.

In the entire history of the Philippines up to 1896, the power of Spain was never in real danger of destruction from revolution. But in the years since the Cavite insurrection a new class of men had joined the struggle for freedom. The educated, the rich, and the powerful were secretly enrolled under the banner of rebellion.

The Secret Societies.—In many places secret societies were formed to teach and prepare for revolution. Blood compacts were made, and solemn oaths taken to fight for the liberty of the Filipinos. The best known of these societies was the *Katipunan*. The founder and director of this was Andrés Bonifacio. Its object was "to redeem the Philippines from its tyrants, the friars, and to found a communistic republic". The members of The *Katipunan* were nearly all Tagalogs. They believed themselves to be patriots. Cruel and wicked deeds have often been done under the name of liberty, and the methods of the

Katipunans were not those of honorable foes. No people ever fought its way to freedom by assassination and massacre. The first blood shed by the *katipuneros* was that of that some helpless Chinese in Caloocan, who had nothing to do with the wrongs from which the Filipinos suffered. The cause of freedom is so high and holy that even those who seek it by secret revolution should fight like honorable men.

José Rizal.—Rizal, whom so many Filipinos love to honor, was a man of a different sort from Andrés Bonifacio. He was born at Calamba, on the south shore of *Laguna de Bay*. From early youth he was a brilliant scholar. He obtained his bachelor's degree at the *Ateneo Municipal*, of Manila. Then he studied medicine at the University of Santo Tomás. After this he went to Spain and graduated at the University of Madrid. Later he studied and travelled in France, Germany and other parts of Europe. Rizal was a fine linguist and a good physician. He wrote two novels against the friars, "*Noli me Tangere*" and "*El Filibusterismo*". He began life as a devout Catholic and a lover of Spain. As he grew in knowledge he turned against both the friars and the government.

Calamba Lands Trouble.—Rizal's family lived on lands held by the Dominicans, in Calamba. His people, with others, believed that the friars did not possess a good title to this land. They were defeated in the courts of law by the friars. Governor Weyler sent soldiers who drove the Filipinos from the lands, burning some of their houses. This event fanned the flame of insurrection.

Banishment of Rizal.—Rizal returned to Manila from Hong Kong in 1892. It was said by the Spanish authorities that seditious papers were found in his trunk. He was therefore banished to Dapítan, in northern Mindanao, where he lived four years.

Meantime the plot of the *Katipunan* was ripening. Valenzuela, one of the leaders, visited Rizal at Dapítan. Rizal advised him not to begin the insurrection at that time. He did not think the Filipinos were prepared to win the battle. He understood that it was better to try to secure reforms before using force.

Death of Rizal.—Wearied with his lonely life in Dapítan, Rizal asked permission to go to Cuba as an army doctor to the Spanish forces then fighting against the Cuban rebels. Governor General Blanco granted this request. Rizal received from him letters of recommendation to the authorities in Spain, saying that he was not connected with the insurrection which had just broken out.

The friars did not desire to have Rizal free. They cabled to Spain, and on his arrival there he was imprisoned, and then sent back to the Philippines. A new governor, Polavieja, was in power. Rizal was tried by a court-martial for "sedition and rebellion", and condemned to die. He was shot on the Luneta, Manila, at six in the morning, December 30th, 1896. A favorite saying of his was: "What is death to me? I have sown the seed; others are left to reap."

Discovery of the Plot.—During Rizal's captivity the secret societies had completed their plans for revolution.

The night set for the attack was August 20, 1896. At the last moment a woman betrayed the plot to Father Gil, of Tondo. The prisons were soon crowded with suspected persons. The leaders of the revolution fled from the city and prepared to begin the rebellion.

There were only seven hundred European troops in Manila. Blanco at once telegraphed for more. After that every steamer brought soldiers. Within a few months there were ten thousand Spanish soldiers in the Islands.

The Rise of Aguinaldo.—The insurrection soon centered in Cavite, at Silan, among the mountains. Emilio Aguinaldo, former *capitan-municipal* of the town of Cavite Viejo, soon became the leader. It is said that he caused Bonifacio to be shot that he might become the chief. August 31, Aguinaldo issued the first rebel proclamation.

The rebels took possession of the friars' estate at Imus, fourteen miles south of Manila. Here they captured thirteen friars. Some of these were slowly cut to pieces, or burned alive. The whole province of Cavite, except the town of Cavite, was in the power of the insurgents for several months. At Noveleta trenches were made, and several attacks of the Spaniards were repulsed.

The Rebellion in the North.—In Pampanga and Bulacan a mestizo, Llaneras, commanded. Whenever the Filipinos were pursued by the Spanish troops they retired to San Mateo or Angat, for refuge in the mountains. By December thousands of men were fighting on the rebel side. They were masters of the provinces around Manila.

Campaign of Polavieja.—In December, 1896, the new governor-general, Polavieja, took command. He soon had 28,000 troops ready for the field. His army fought several battles with Aguinaldo's forces in Cavite. Within three months the revolutionists were driven out of Cavite. Their army was broken into small bands.

Spread of the Insurrection.—After Aguinaldo was driven out of Cavite he joined Llaneras in the north. The rebellion now spread to Zambales, Pangasinan, Ilocos, Nueva Écija and Tarlac. The country people suffered terribly. Towns and crops were burned to make the peaceful inhabitants join the insurrection. The Filipinos were robbed and ill-treated by their own people. Many had become so dulled by oppression that they had not the heart to fight against tyranny. The rebels felt that these people were traitors. Therefore they treated them harshly.

The Right to Revolt.—Those who claim the right to revolt should remember that their neighbors have the right to keep the peace. War should be carried on against people in arms, not against those who wish to live in peace.

The insurrection of 1896 was a Tagalog rebellion. There were few who belonged to the *Katipunan* outside of the Tagalog provinces. As the Tagalogs went among other tribes they tried to make them join the rebellion. Many did not wish to do this, yet they were compelled to assist the revolutionists, under penalty of death for refusing. Some cruel wrongs were committed by the rebels. People who did such things

would have been harsh rulers had they gained control of the government.

Rivera's Campaign.—Early in 1897 Primo de Rivera became governor. Spain at this time felt the burden of supporting 200,000 soldiers in Cuba. The Filipino forces were also suffering from the hardships of war. Rivera therefore tried to make peace. He offered pardon to all who would surrender. Many Filipinos gave up the fight. Others fought on desperately.

Rivera now continued the war with energy. General Monet marched through Zambales and Pangasinan. It is said that he killed men, women and children, whether guilty of rebellion or not. His native troops and even some of the Spaniards deserted him by the time he reached Ilocos.

General Nuñez succeeded in driving the rebels out of Nueva Écija, though they fought very bravely. The Spaniards suffered heavy losses. Their best soldiers were in Cuba. The troops that fought the Filipinos were mostly boys. They were poorly fed and clad, and had little knowledge of war.

Katipunan Proclamation of 1897.—There were still many bands of revolutionists. Rivera now issued a proclamation forbidding any one to leave his town except with a pass. Unfortunately the corrupt officials made the Filipinos pay for these passes, and in other ways oppressed them. Many went over to the rebels.

The *Katipunan* in July published an answer to this proclamation. This document, addressed "to the brave sons of the Philippines", demanded the expulsion of the

friars, the restoration to the natives of the friars' lands, and equality of treatment for all classes. The revolutionists did not at this time ask to be separated from Spain. Many wished for independence, but the wisest knew that the Filipinos were not yet strong enough to stand alone as an independent nation. Yet a little later Aguinaldo said : " We aspire to the glory of obtaining the liberty, independence and honor of the country." So the leaders were divided against themselves.

Treaty of Biac-na-bató.—In August, 1897, Governor Rivera sent Pedro Paterno to make peace with Aguinaldo. The peace commissioner and the insurgent leader met in Biac-na-bató, a rocky cave in Bulacan. Here a treaty was made. It was agreed that the war should stop on certain conditions. The Filipinos made the following promises :

1. To give up their arms and forts.
2. To keep the peace for three years.
3. To send Aguinaldo and some other leaders out of the country.

RIVERA PROMISED :

1. To expel the friars from the Philippines, or else cloister them.
2. To give the Filipinos representation in the *Cortes*.
3. To judge Filipinos and Spaniards by the same laws, and give Filipinos high places in the civil government.
4. To pay the rebels 600,000 pesos for their arms and supplies of war, and for the support of the leaders while they were absent from the Philippines. A further sum was promised to replace the losses of private persons.

Departure of Aguinaldo.—On the 27th of December, 1897, Aguinaldo and thirty-four other rebel leaders left the Philippines for Hong Kong. They received \$400,000 Mexican, and the promise of more when the other conditions of the treaty should be fulfilled by the Filipinos.

Broken Promises.—There was great joy in Manila over the peace. The Filipinos believed that they had at length obtained what so many of their countrymen had fought and died to win. Their joy was soon turned into sorrow. They now began to see that the Spaniards did not intend to keep the promises they had made. Some of the rebels who had surrendered were executed. The promised money was not fully or promptly paid. The friars tried to destroy this treaty. Had it been kept, their long reign of power in the Philippines would have been at an end.

Rivera, confident that the Filipinos could no longer resist, sent seven thousand of his soldiers back to Spain. There was no sign that he intended to grant the promised reforms. Really he had no power to send the friars from the country without authority from the government of Spain. It is certain that Spain never gave him this power. Soon the Filipinos believed that they had been tricked.

Renewal of the Insurrection.—At this time seventy Visayan sailors were massacred in *Calle de Camba*, Manila, by Spanish soldiers. A few days later five thousand natives attacked the city of Cebú. Other outbreaks followed in Zambales, Pampanga and Pangasinan. The

Filipinos began a new effort to compel their harsh masters to treat them justly.

Meantime great events were happening on the other side of the globe. A country whose people hardly knew where the Philippines were was preparing to break the rule of Spain in these Islands.

Questions and Topics.

1. What sort of men were the leaders of the insurrection of 1896?
 2. What was the object of the *Katipunan*?
 3. What can you say of its methods?
 4. Write a short life of Rizal.
 5. What was the advice of Rizal to Valenzuela?
 6. What was the effect of the death of Rizal?
 7. Where were the first successes of the rebels?
 8. What was the difference between the campaigns of Blanco and Polavieja?
 9. Is it right to compel the peaceful to fight?
 10. How did the revolutionists treat their own people?
 11. What were the demands of the *Katipunan* proclamation of 1897?
 12. What division was there among the leaders?
 13. Give the terms of the treaty of *Biac-na-bató*.
 14. Why were the promises of this treaty not kept?
 15. Where, and why did the insurrection break out again?
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CHAPTER XXVI.

THE COMING OF THE AMERICANS.

Cuba and the United States.—For many years the United States had watched the rule of Spain in Cuba. This fertile and beautiful island lies but a day's sail from the shores of the Great Republic. More than \$50,000,000 of American money was invested in the industries of Cuba. Many Cubans were living and working in the United States. Therefore the Americans felt a great interest in the prosperity of the people of that island.

The Cuban Rebellion.—In 1895 the last of many Cuban rebellions against Spain began. The trade of the United States suffered greatly. At great expense the coast was watched by warships to keep the Cubans from bringing arms and ammunition from the United States to Cuba.

General Weyler, who was governor of the Philippines from 1888 to 1891, was in command of the Spanish troops in Cuba. He forced the peaceful people from their homes in the country, and crowded them together in filthy camps where they had not enough to eat. Tens of thousands of innocent people died of hunger and disease. The people of the United States in 1897 sent ship-loads of food and medicine to the starving Cubans.

Destruction of the "Maine".—The U. S. battleship "Maine" was lying peacefully at anchor in Havana

harbor. February 15, 1898, she was blown up, and 266 of her crew were killed. It was believed in America that this was done by the explosion of a Spanish submarine mine. No one has ever discovered who did it. The destruction of the "Maine" was not the cause of the war between the United States and Spain. But it awakened the American people to the terrible strife in Cuba, and made them resolve to end it.

The President and Congress.—A careful examination of the condition of the people of Cuba was made by the American authorities. Then President McKinley sent the following message to the Congress of the United States: "In the name of humanity, in the name of civilization, in behalf of endangered American interests which give us the right and duty to speak and act, the war in Cuba must stop."

Congress then said: "The people of Cuba are, and of right ought to be, free and independent." The President was instructed to ask Spain to free Cuba, or to face war with the United States. Spain refused to free Cuba, and war between Spain and the United States began April 21, 1898. The purpose of this war was to make an independent republic of Cuba. That purpose was accomplished. Cuba is now free.

The Battle of Manila Bay.—When the war began, Commodore Dewey was at Hong Kong with several American warships. When two nations go to war each attacks the other in every place where the ships or soldiers of the enemy are to be found. So the President ordered Dewey to "capture or destroy" the Spanish fleet at

Manila. With six ships of war Dewey steamed past Corregidor Island, Manila Bay, May 1, 1898. Within a few hours he destroyed ten Spanish ships near Cavite. Six hundred Spaniards were killed, but no Americans. This brilliant and easy victory altered the history of the Philippines and the United States.

Effect in Manila of Dewey's Victory.—When the inhabitants of Manila saw how easily the Spanish fleet was destroyed, the city was filled with terror. Many fled to the provinces or Hong Kong. The governor-general, Basilio Agustín, and the Archbishop, Nozaleda, published proclamations asking the Filipinos to help Spain. They told the Filipinos that the Americans would take away their religion and enslave them. They knew these things were not true. But it was impossible to deceive the Filipinos longer. The broken promises of *Biac-na-batô* were fresh in their minds.

In the past when Spain wanted the aid of the Filipinos against Holland, England or Germany she called the Filipinos "brothers" and "Spaniards". When there was no more war she called them "buffaloes" or "savages". There had been a great change since 1762. At that time the Filipinos fought hard to drive away the British. Now they did not listen to the tales of the governor and the archbishop.

Renewal of the Insurrection.—The revolution against Spain now broke out again. Admiral Dewey allowed Aguinaldo to return from Hong Kong, and assisted him to secure arms. At that time the Filipinos were glad to see the Americans.

The proclamation of the Hong Kong *junta* of Filipinos, May, 1898, said: "Let us all fight together; let us support the avenging and humane action of the United States. Let us learn by accepting her advice and rules how to live in order, peace and liberty." Aguinaldo said: "Wherever you see the American flag, there flock in numbers; they are our redeemers."

Why Dewey Remained in the Philippines.—After Dewey had destroyed the Spanish fleet, he might have sailed away. He had not come to the Philippines to conquer them. Why, then, did he stay? There were at least three reasons:

(1) There was a Spanish army in Manila. He had to blockade Manila to keep that army from escaping. He might have bombarded the city, and compelled an immediate surrender, but he did not desire to injure the innocent. Therefore he awaited the arrival of troops from America.

(2) He feared the insurgents would capture the city and massacre the Spanish inhabitants. This would have been a disgrace both to the Americans and the Filipinos. Therefore he remained to prevent this.

(3) At that time it was not known how weak the power of Spain was. Therefore it was decided to send troops to the Philippines to capture Manila. The purpose of this was not conquest, but to hasten the close of the war with Spain. Dewey stayed to assist in this.

Aguinaldo Dictator.—While American soldiers were crossing the Pacific to take Manila, Aguinaldo proclaimed himself Dictator. His forces fought many successful bat-

ties with the Spaniards. Manila was closely surrounded by the insurgents. Many provinces fell into their power. The government of Aguinaldo made laws and collected taxes in these provinces.

The Revolutionary Government.—In June, 1898, Aguinaldo called a congress at Cavite to form a government. June 23 the Constitution of the "Revolutionary Government" was proclaimed. Aguinaldo was chosen President of the new government. Its object was, "To struggle for the independence of the Philippines, and to prepare the country for the establishment of a real republic".

In August an appeal was sent to the great nations of the world asking them to recognize the independence of the Philippines. No answer was received from any nation.

The Taking of Manila.—Ten thousand American soldiers had now reached the Philippines. August 13, 1898, the American army attacked and entered Manila. Very few Americans were killed and wounded in this attack. The Spanish fought only to save their honor, not with the hope of keeping the Americans out of the city. Fifteen thousand Filipino troops were at hand ready to assist. Their aid was not accepted, because it was not necessary.

Captain General Agustín fled in a German ship-of-war before the city was captured. General Fermin Jaudenes, the last Spanish governor-general of the Philippines, surrendered the city. Spain's power in the Philippines was forever ended. The Stars and Stripes floated from

old Fort Santiago. The Philippine Archipelago was surrendered to the United States of America.

The Treaty of Paris.—The day before Manila was taken a protocol of peace was signed between the United States and Spain. News of this did not reach Manila till after the city was captured. American and Spanish commissioners met in Paris and for several months talked about the terms of peace. It was difficult to decide what to do about the Philippines. Spain did not wish to give them up. Yet her power there had been broken by America. But the purpose of America was not conquest. America was not seeking more glory or new lands. Yet she decided to take the Philippines from Spain. By the treaty signed in Paris, December 10, 1898, Spain gave the Philippines to America. The United States paid Spain \$20,000,000 gold. This was not to purchase the Islands. Spain would not have sold them for many times that sum. The money was paid as a free gift, to hasten peace, and to prove the generosity of America.

Even then it was not decided by the people of the United States to keep the Philippines and establish American government there. The Americans knew very little about these Islands. Most of them thought that the Philippines were like Cuba. With Cuba they were acquainted. They believed her capable of self-government. They were perfectly willing to allow the Filipinos also to govern themselves, if that were possible. It was only after experience in the Philippines taught the United States that this country was unlike Cuba that she withheld independence from the Filipinos. It is very im-

portant to understand why she treated these two Spanish colonies differently.

Questions and Topics.

1. Why was the United States interested in Cuba?
 2. What losses did the Cuban rebellion cause the United States?
 3. What was Weyler's method of warfare in Cuba?
 4. What was the condition of the Cuban people?
 5. What effect did the destruction of the "Maine" have in America?
 6. What three reasons did McKinley give for stopping the war between Spain and Cuba?
 7. What kind of a government has Cuba now?
 8. Why did the Filipinos not believe the proclamations of Agustín and Nozaleda?
 9. How did the Filipinos receive the Americans at first?
 10. Give the reasons why Dewey remained in the Philippines?
 11. What progress did Aguinaldo make while the American army was crossing the Pacific?
 12. What was the aim of the "Revolutionary Government"?
 13. What did the Treaty of Paris decide about the Philippines?
 14. What did the people of the United States think about the Philippines at first?
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CHAPTER XXVII.

MONARCHY OR REPUBLIC.

The Effect of Distance.—Cuba was near the United States; the Philippines were on the other side of the globe. Many great events of history are decided by the geographical position of countries. It was easy for the United States to protect Cuba. Long before any European nation could send soldiers across the sea, the United States could place an army in Cuba. But Manila Bay was dotted with the warships of several nations when Dewey defeated the Spanish fleet. All the great European nations have lands in Asia, and want more. Had the United States left the Philippines free some of these nations would have seized the Islands. Yet unless the United States raised her flag here she could not have forbidden other nations to take the Philippines. Had she done so she must have fought a terrible war.

Monarchy or Republic.—The German admiral and his officers were friends of Spain. They dined with the Spanish officers in Manila during the siege, and showed them many courtesies. Germany and all the other powers that might have seized the Philippines are monarchies. The United States is a republic. It believes its government is the best and freest on earth. It fought to get that kind of a government for Cuba. It could not

honorably allow any other kind of government to be established in the Philippines.

If no other nation had taken the Philippines, Spain would have reconquered them. When her large army returned from Cuba she would have sent it to the Philippines. Then the sufferings of the Filipinos would have been worse than before. The United States could not consent to this.

A Filipino Republic Impossible.—The best of all reasons why the United States did not assist the Filipinos to form and maintain an independent republic was because she did not believe the Filipinos were ready for self-government. The people of Cuba are not superior to those of the Philippines. The Filipinos are as good and as intelligent as the Cubans, but they are not so united. There must be unity among a people who would found a republic. The people of Cuba spoke one language; they lived on one island; they had the same religion; they had never fought each other; they were united. It was different in the Philippines.

In the Philippines there are many tribes on many islands, with different languages, customs and religions. Some of these tribes have hated and fought each other for centuries. If the United States had left the Philippines to form a government of its own, the Moros would have become pirates again. They did this in Mindanao between the end of Spanish and the beginning of American rule. The Igorrotes would have attacked the people on the coast. The Tagalogs, the Visayans, the Ilocanos, the Bicolos, would each have wished to rule their own part

of the Islands. No tribe would have consented to be ruled by any other, except at the sword's point.

Unity First Necessary.—People of the same blood, language and religion are often torn apart by civil war. How could people of a hundred different tongues living on hundreds of scattered islands remain at peace? When will the Macabebe love the Tagalog, or the Moro the Christian?

Some day the Filipinos will all know the same language and possess the same education. Railroads will help unite the people. Business, travel, and marriage will make friends of Filipinos who now distrust each other. Perhaps an independent Filipino republic will then be possible. There are many intelligent Filipinos who know it is now impossible. There is no country in the world where so many different peoples, with different customs and religions, live in peace under a government of their own.

The Insurrection Against the Americans.—In the fall of 1898 Aguinaldo established the capital of the Revolutionary Government at Malolos. He sent an expedition to conquer Panay. Most of Luzon was in his power. His intention to establish an independent government and to resist America was plain. A young and ambitious leader does not always think of the good of the people. His treatment of Bonifacio and Luna show that he had the heart of a tyrant.

The American army allowed the Revolutionary Government to live because the Treaty of Paris was not finished. It was not yet settled that America should keep the Philippines. Therefore it did not interfere with Aguinaldo.

February 4, 1899, war began between the forces of the Revolution and of the United States. Every Filipino and every American should regret that war. There was much true patriotism and bravery on the side of the insurgents. There were some among them whose sincerity and courage Americans gladly honor. These brave men fought in a mistaken and hopeless cause.

There were only two or three real battles in the war, though there were two thousand small fights. The only difficult task for the American army was to transport and feed its soldiers. Aguinaldo and his fellow leaders had failed to drive out the weak forces of Spain. It was ignorance and folly for them to undertake to defeat America. Thousands of thoughtful Filipinos now know that it was mad ambition that caused the leaders of the Revolution to plunge their country into war. Many cruel and uncivilized acts were done by the insurgent forces. The Filipinos themselves suffered more at the hands of the insurgents than did the American forces. It became clear to the Americans that such leaders were not fit to establish a true republic. Thus the selfish ambition of Aguinaldo and his followers made it certain that America would remain in the Philippines to establish a just and free government.

Martial Law.—From 1898 to 1901 there was military rule in the Philippines. The commanding general of the army acted as governor. Besides fighting battles, the army made and enforced all laws. It organized and carried on the Custom House, the Post Office and other public establishments, performing the duties of peace as

well as of war. The army established the American public school system in the Philippines. History does not tell of any other army which waged war and taught school at the same time. Yet in this case army officers became superintendents of schools, and soldiers became teachers.

Military rule is hard to bear. Changes in government are made slowly in time of peace, under civil rule. Under martial law the customs and wishes of the people have little weight. What the general thinks is best for the country must be done at once. It was a great trial to the patience of the Filipinos to see old laws and customs changed so rapidly. But methods of government in the Philippines were in great need of change. The rule of the military made quick reforms possible. Methods of government advanced a century in the Philippines during the four years of American military rule.

Questions and Topics.

1. What effect did distance have on the policy of the United States toward the Philippines?
2. What nation seemed most anxious to seize the the Philippines?
3. What was the chief reason why the United States did not make the Philippines independent?
4. Name four differences between Cuba and the Philippines?
5. What are the things that make a people united?
6. Would you like to see the government of the Islands in the hands of the people of another tribe than your own?
7. What do you know of the character of Aguinaldo?

8. Why did the Americans allow the Revolutionary Government at Malolos?
9. Mention some good motives of the insurgents.
10. How did they treat Filipinos who wished to remain at peace?
11. How did the insurrection change the opinion of America?
12. What is martial law?
13. Why were three years of martial law useful?

CHAPTER XXVIII.

THE FIRST AMERICAN CIVIL GOVERNOR.

William H. Taft Governor (1901-1904).—July 4, 1901, the Hon. William H. Taft became the first American civil governor of the Philippines. He held office till February 1, 1904. Then he became Secretary of War for the United States. The United States governs the Philippines through the Bureau of Insular Affairs of the War Department. Therefore Governor Taft still directed the government of the Philippines from Washington.

More than one hundred different men have filled the chair of governor of the Philippine Islands. None ever did more for the Filipinos than Governor Taft. An entirely new system of government was created for the Islands. A thousand laws were made. Unlike many laws in the past, these were enforced. They were not made to fill the coffers of king or encomendero. They provided peace, protection, justice, education and industrial prosperity for the Filipinos. It will be well to study the principles of government followed during Mr. Taft's governorship.

The Policy of McKinley.—President McKinley marked out the path of American rule in the Philippines. What he said was and is the wish of the American people for the Filipinos. At the beginning of America's occupation of the Philippines he said to General Otis and Admiral

Dewey: "We want to improve the condition of the inhabitants, securing them peace, liberty and the pursuit of their highest good". He told the first Philippine Commission to have "due respect for all the ideas, customs and institutions of the tribes which compose the population". This commission said: "The aim and object of the American Government is the prosperity and happiness of the Philippine people and their elevation and advancement to a position among the most civilized people of the world." Prosperity, happiness and a high civilization are the very things for which the Filipino revolutionists fought. Under the direction of Governor Taft the Filipinos have made more rapid progress toward this goal than ever before.

The "Philippines for the Filipinos".—Governor Taft has said that the policy of McKinley means "The Philippines for the Filipinos". His rule was an attempt to carry out this motto. His explanation of these words is that every law made for these Islands must be for "the welfare of the Filipino people". Governor Taft and the Philippine Commission, under the direction of the Government at Washington, have worked for four great ends:

(1) *To keep the natural riches of the Islands for the Filipinos.* There are millions of acres of uncultivated public lands in the Philippines. Foreigners are not to be allowed to take immense tracts of this land. It is to be divided into small farms for Filipinos. The land laws, the forestry laws, the mining laws, are all made for the benefit of the Filipino. He is to have the first share of the riches of his father-land. To encourage the Filipino

farmer to own his land the Government has arranged to buy the great estates of the friars. They own half a million acres of the best lands in the Islands. The grief and strife which these lands have caused will now end. The government will pay more than \$7,000,000 gold for this property. It will be divided into many small farms which the Filipino farmer may purchase little by little for sums about equal to what he used to pay as rent. In a few years a generation will grow up which will own its native soil, and live upon it in peace.

(2) *To give government positions to Filipinos as fast as fit persons can be found for this service.* More Filipinos than Americans are holding positions as government officials. Some of these positions are among the highest in the land. Several of the Philippine Commissioners are Filipinos, as are also the chief justice of the Supreme Court and several of his associates.

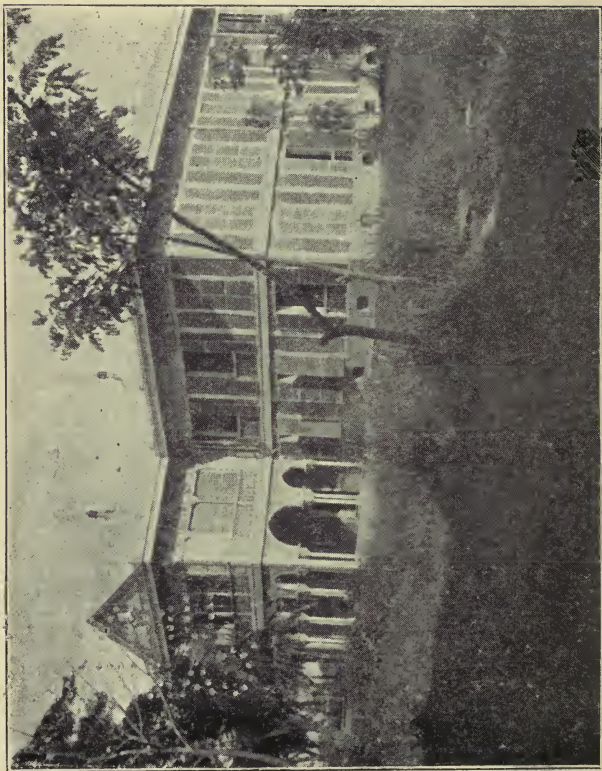
Modern government needs highly trained officials. Besides an education in the schools, a high official must have years of practice in order to learn the business of these high offices. As fast as this training can be given, more and higher positions are opened to Filipinos.

(3) *To allow the Filipinos as much self-government as possible.* Under the liberal rule of Governor Taft the Filipino people were granted the power of choosing their own municipal officers. Most of the provincial officials also are Filipinos. With a very few exceptions the governors of the provinces are Filipinos.

(4) *To give speedy and equal justice to all classes.* Nothing is more important than this. Formerly it took

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MIAN HALL, PHILIPPINE NORMAL SCHOOL, MANILA.

many years in some cases to secure justice. Now the judges often settle scores of cases in one week. The poor man is heard as quickly as the rich. Men used to be kept years in jail before they were tried. Now there are able judges who hear quickly any complaint. In some towns there were separate courts for Filipinos and foreigners. Now all races are heard before the same judges and tried by the same laws.

The Educational System.—Thus four gates of opportunity are opened to the Filipino. It has been made easy for him to acquire land, to get a government position, to govern himself, and to secure justice. In order to train Filipinos to use these privileges a system of public schools was established. In 1904 nearly one thousand American and three thousand Filipino teachers were preparing the Filipinos to use the freedom and opportunity that America brought to these Islands. Two hundred thousand children were attending the public schools of the Philippines. High schools had been established in nearly every province.

Filipino Students in America —In October, 1903, one hundred Filipino students sailed from Manila for America. These students were selected from all parts of the Philippines. They represented all the civilized races of the Islands. When they met upon the steamer the only language that all of them knew was English. This tie of language and their common education and aims bound them together as no other bond has ever united Filipinos of different islands and tongues. They were the first division of a young and noble army of Filipinos who will bring to

Juan Alkano & Esteban Ballo
from I. N.

their father-land a knowledge of principles which have placed the United States of America in the front rank of great nations. These boys will spend four years in the schools of America. They were chosen for their scholarship and character. They were not selected by favor because their parents were rich and influential. Many of them were poor boys. This is true freedom—the freedom to win place and power by one's own work and fidelity.

Agriculture, Industry and Commerce.—The same wise policy that in so few years gave justice, education and equal opportunity to the Filipino did much for the farmer and the merchant. Before and during the governorship of Mr. Taft the Philippines suffered from war, famine and pestilence. Deadly diseases struck down man and beast; the locusts destroyed the crops, and the rains refused to fall. It was difficult to fight such enemies, but much was accomplished. Hundreds of miles of good roads were made. Cattle were brought from other countries to plough the idle fields. War was waged against the locusts. Disease in man and beast was fought by an army of doctors. The forests and plants were studied. New seeds were tried, and better methods of cultivation were shown.

The commerce of the Philippines became greater than ever before. The revenues of the government greatly increased. The plans begun by Governor Taft looked to the future. His time was spent in laying foundations. Only the future will show how well that task was done.

Governor Wright and the Future.—The place left vacant by Governor Taft was filled by General Luke E.

Wright. He brought to his position the wisdom gathered from high positions in America and the Philippines. His rule began with the declaration that the principles which America has so far followed in the Philippines would be continued.

History while it tells of the past points to the future. That future is bright for the Philippines. She has had her infancy of barbarism, her youth of servitude. Now she is entering on her manhood of strength, liberty and progress. America has promised to lead her to a high goal. Wisdom and patience are needed; for in the Philippines the East and the West meet. Their ways in the past have not been alike. Each, Filipino and American, should try to understand and help the other. Filipinos should take for their motto the words of Governor Wright: "There is room in these beautiful and fertile Islands for all. The door of equal opportunity should be thrown wide open for all alike—European, American and Filipino."

THE END.

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